THE

NITYÂNUSANDHÂNAM SERIES.

PART III.

TIRUPPÂVAI

BY

SÛDIKKODUTTA NÂYCHCHIYÂR

(SAINT ÂNDÂL)

ANGLO-KANNADA

WITH

WORD-FOR-WORD MEANING, FREE PARAPHRASE, AND SWAPADESARTHAM (ESOTERIC EXPLANATION), AND ITS ENGLISH TRANSLATION

TOGETHER WITH

A SHORT PREFATORY DISSERTATION

ON THE

VISISHTÂDVAITA PHILOSOPHY

as expounded by the venerable

Alvars and Sri Bhagavan Ramanujacharya

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PRINTED AT CAXTON PRESS, BANGALORE.

1899.

K. R. PRESS, MADRAS.

Price Rupee 1-8-0.

A FEW OPINIONS.

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No. 1. RAO BAHADUR V. KRISHNAMACHARYAR, CURATOR, MADRAS GOVERNMENT, WRITES :—

THE OLD COLLEGE, MADRAS,
9th Aug. 1898.

MY DEAR SIR,

I hope you have not thought me rude in not acknowledging the receipt of your packet of "Nityânusandhânam" numbers in three different languages. I was unwell and so busy, when I received the packet, that I could not find a minute of leisure to thank you for the gift. I have sent on the Tamil edition without the English Translation to a Pandit in the Conjeeveram Sanskrit Seminary for criticism to see what the orthodox view is of your interpretation of the Text, which you seem anxious to know.

But I am more interested in the Anglo-Vernacular edition of your great undertaking. Such editions supply a sad want not only of our own people who cannot read Tamil, but for the information of the Western World. Nothing can be more judicious than your plan of leaving our venerable divines (Alvârs) to speak for themselves instead of obtruding our opinions as Vaishnava-Brahmins.

Our Prabandha Literature is a perfect treasure-trove of pious and philosophic thoughts, and of household hints on moral conduct and purity of life. A faithful presentation of the contents of such sacred literature in English is therefore an effort of no ordinary interest to all who are concerned in the diffusion of such Literature all over Upper India as well as in Europe and America, where the Advaitic utterances of Swâmi Vivêkânanda are the only things known. Our countrymen in the North admittedly understand little or nothing of the Visishtâdvaita philosophy, and the scientific thoughts of South-Indian Authors, and their Logical Conceptions of Religion and plan of Salvation; and our youths in the Tamil and Telugu and Kannada lands know even less than foreigners, and therefore need a stimulus to study the Hymns and Lyrics in praise of God, and the morality taught by religious leaders in the Tamil region. In this sense, your edition is a useful as well as a bold venture, and it is one which is not likely to be superseded for a long time to come.

See page 2 back.

A

SHORT BIOGRAPHY

OF

SAINT ÂNDÂL.

Of the twelve *Alvàrs, Saint Andàl* was the person that incarnated amongst woman-kind, and lived the life of a virgin saint. The date of incarnation of this divine apostle is traditionally given to be *Kali* year 98 (corresponding to B. C. 3003)*, on the fourteenth bright fortnight of Adi month (July-August) under asterism Púrvaphalguni, in the cycle year *Nala*, her birthplace being the sacred city of Srî Villiputtûr, Tinnevelly District. While Saint *Periyâlvâr* was hoeing and preparing Tulasi-beds in his garden, he one day suddenly came upon a beautiful living figure, and was surprised to find, on nearing it, that it was a female lovable child. So charming was this handsome baby that he took it home and reared it with such fatherly care and affection that he has often been called "the father of *Andâl*". But as she was taken out of Mother-Earth, she is named *Góda* (Gift of Earth) under the inspiration of the *Almighty Lord presiding over the place—Vatapatras'âyin*.

It is a well known fact that female children in their early days often play with dolls and idols, and when jokingly questioned by their

* The question of Vaishnava Chronology and other kindred topics will be scientifically and critically discussed in the "**Age and writings of the Alvars**", which is under preparation.

dearest relatives as to whom they would choose for a husband, they would unconsciously point out one of their pet-idols as their lord. But in the case of *Andál*, such a statement had been one of *sincerity*, pure and simple, from her early days. While her foster-father was piously engaged in stringing wreaths and preparing garlands of *Tulasi* and other flowers, and setting them apart in dedication to the *Lord*, *Andál*, during his absence, used to wear them unnoticed with a view to see herself in a mirror so as to make sure if she would, in that decorated state, be a proper match to the *Supreme Lord*, whom she always regarded as her would-be-Husband and Master; but she was ever careful to place the garlands in the very same place where they were so as not to create any the least suspicion. This state of things continued for a long time, until one day her father got surprised at seeing her wearing those very garlands and thus polluting them. Whereupon the Saint got very angry with the daughter for having desecrated, as it were, the garlands dedicated to the *Lord*; and on that day went to the temple without the usual garlands which he used to present daily to the *Lord*. On the night of the same day, in his dream, the Saint was accosted by the *Lord* thus:—My dear Alvàr, why was it that I was to-day deprived of the usual lovable garlands ? This is a serious omission." To which the *Saint* submitted "O Lord, I feel ashamed to say what has transpired. My daughter *Góda* inadvertently made a mess by using them herself beforehand and thus polluted them. Hence no flowers were brought for Thy service. So I beg to be pardoned". But the *Lord* said "*Periyâlvar*, not so; who is your daughter, you think? She is no other than the *incarnation of my Consort* (Mother Earth). It is only after she uses and wears the garlands, that they become so fragrant, relishable and lovable. Hence bring the flowers as usual". Accordingly did the *Alvàr* carry out the commands, giving her the significant name, *S'údikkodutta Náychchiyár* (శూడిక్కొడుత్త నాచ్చియార్=*Mistress who presented garlands to the Lord after using them first*).

As she grew to womanhood, she would, whenever the question of her marriage was proposed to her, say "I shall wed, if at all, none other than the *Supreme Lord.* None will I allow to talk of anybody as my husband and lord other than *Vishnu* of *Tirumâlirum-solai* (one of the hundred and eight sacred *Tirupatis*); and if names of *men* are proposed to me for marriage, I shall surely give up my ghost.*" On seeing her persistent resolution as well as her sincere devotion and piety, her father gave up the idea of marrying her against her wishes. And *Andâl,* in her usual course of pious and religious observances, once took up a vow and performed the prescribed religious rites on the banks of the local stream along with her sister-virgins of the place in the month of Màrgali (December-January); and in commemoration of that event composed the famous philosophical poem *Tiruppàvai* for the benefit of mankind. Besides this work, she is also the authoress of another poem styled "**Naychchiyar Tirumoli**" consisting of one hundred and forty-three verses similar to *Kalidasa's Mêghadùta.* It is said that she was at last married to the *Almighty Lord Himself, Sriranganátha,* presiding over *Sriranga* temple, and was finally absorbed into Him in the temple on the very wedding-day in the presence of all the devotees. This female divine apostle is even now deified and worshipped as Consort of *Vishnu* in all *Vishnu*-temples of *Southern India*; and the great temple, dedicated to her at *Srivilliputtoor*, is a magnificent structure attracting the eye of all travellers and visitors.

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* The Original Texts being :—

1. "திருமாலிருஞ்சோலை யெம்மாயவற்கல்லால் மற்றொருவர்க்கென்னைப்பேசவொட்டேன்."
2. " மானிடவர்க்கென்று பேச்சுப்படில் வாழகில்லேன்."

List of abbreviations of works quoted:—

Rig.	= Rig Véda
Yajur.	= Yajurvéda Aranyaka
Isa.	= Isävasya Upanishad
Kèna.	= Kéna Upanishad
Kat.	= Katha Upanishad
Pras.	= Prasna Upanishad
Mund.	= Mundaka Upanishad
Mândukya.	= Mândükya Upanishad
Tait.	= Taittirîya Upanishad
Koushit.	= Koushitaki Upanishad
Tait Nar.	= Taitariya Näräyana
Chan.	= Chändôgya Upanishad
Brihad.	= Brihad Aranyaka Upanishad
Vëdäntha Sut.	= Bàdarâyana Brahma Sûtra
Bhagavad.	= Bhagavad Gita
Svèt.	= Svétâsvatara Upanishad
Subàla.	= Subäla Upanishad
Maitri.	= Maitrayana Upanishad
Ramàya.	= Ramáyana (Vàlmiki)
Krishna.	= Krishna Upanishad
Nris.	= Nrisimha Uttara Tàpaniya Upanishad
Tiru.	= Tiruváymoli
Periya Tîru.	= Periya Tirumoli
Manu.	= Manusmriti
Vish. Pur.	= Vishnu Purana
Bhág.	= Sri Bhàgavata

ADDENDA ET CORRIGENDA.

Introduction,	Page.	...	Line.				
„	2	„	5	Read.	*from*	for	for
„	2	„	20	„	*exoterically*	„	exoternically
„	32	„	30	„	*All-Pervader*	„	Inner-soul
„	„	„	„	„	సర్వవ్యాపిన్	„	సర్వాన్తర్యామిన్
„	56	„	9	insert quotation marks after "love".			
	English Translation.						
Text.	2	„	18	„	*so*	for	'o'.
„	4	„	6	„	*to*	„	at
„	„	„	7	„	*who*	„	Who
„	„	„	19	„	*our*	„	ur
„	12	„	1	„	*hast*	„	has
„	„	„	13	„	*hatred:—when*	„	hatred.When
„	16	„	2	Omit full-stop at the end, and insert a comma			
„	„	„	15	„	*the sole*	„	our sole
„	18	„	8	„	*footsteps*	„	foot setps
„	20	„	11	„	*Tamas*	„	Thamas
„	„	„	17	„	*Vouchsafe us*	„	Vouch safe to us
„	24	„	17	„	*thy*	„	Thy
„	„	„	24	„	*description*	„	discription
„	28	„	17	„	*consisting*	„	eonsisting
„	28	„	18	„	*enjoyment*	„	cnjoyment
„	30	„	1	„	*, what*	„	Bhâgavatâs.What
„	„	„	18	„	*rejoined—*	„	rejoined.
„	32	„	10	„	*Gita*	„	for Gutha
„	38	„	20	„	*that*	„	hat
„	40	„	14	„	*and solely*	„	but is solely
„	46	„	7	„	*undivided,*	„	undivided.
„	52	„	71	„	*banyan-leaf like a*	„	banyan leaf a
„	54	„	13	„	Omit the semicolon after the word "world"		
„	„	„	25	„	*from*	„	frem
„	58	„	8	„	*thy*	„	your.

INTRODUCTION.

The **Third Part** of the "**Nityanusandhanam**" series is known as "**Tiruppavai**" consisting of thirty stanzas, and is a learned production of **Saint Andal**, one of the twelve **Alvars**. The word "Tiruppâvai" is derived from *Tiru* = *sacred*, and *Pavai* = *vow or woman*; and the work is known as *such*, owing to each of the thirty stanzas ending with the word "**Pavai.**" It is worthy of remark that, amongst the Saiva selections—Tiruvâchakam (திருவாசகம்), there is found a similar work, written in the same metre, and styled "empâvai" (எம்பாவை, = [illegible]) recited during the month of "*Mârgali*" (மார்கழி = December-January). Amongst the Vaishnâvas, with whom this is a favourite work, it is usual to recite early in the morning at the close of the *divine service* one stanza each day in order, up to the end, during the thirty days of the month; and in the daytime a number of persons of both sexes make it convenient to congregate in a suitable place to hear the *exposition* (exoteric and esoteric) of these stanzas during the month.

As this saint was, from her early days, endowed with superior superhuman wisdom, she had no worldly attachment of any kind; and when she grew to womanhood, her thoughts were bent heavenward; and she would not even brook the idea, if proposed at all, of marriage with anybody other than the Supreme Being Himself — so pious were her devotional instincts. While she was brooding over as to the best means she

should adopt to achieve her object of securing the consortship of the Lord, a few pious elders took pity on her, and addressed her thus—"O pious Andâl, your position resembles that of the virgins of Nandavraja (Brindavan) who, in times of yore, being distressed at the unbearable separation for Lord Sri Krishna collected themselves together, and as a united band approached Him and secured their wishes. A similar plan you may also adopt for the attainment of your object." Thus consoled, our saint took the hint, and transplanted in her own city the whole of the scene enacted by the damsels of Brindâvanam, representing Villiputtur to be Brindavanam, herself and the young virgins of the place to be the cowherd damsels, and the temple of Vadaperumkoil to be the palace of Nandagôpa, and the Lord presiding over the place to be the same Lord Sri Krishna. With this thought, she becomes so far transported that she identifies herself with one of the leading damsels and collects one by one her young friends and neighbours that had gone to sleep and thus been inactive; and these go as a united band to the Lord to represent their wants and grievances, and finally secure their wishes. Such is the theme of the poem exoternically. (Vide para 3.)

2. This work of Saint Andâl is designated "*Upanishatsàra*" or essence of the Upanishads, inasmuch as it contains several moral, philosophic, and divine truths with respect to the three verities — *Chit* (human soul), *Achit* (Matter), and *Iswara* (Lord or Brahma), and their mutual relationship as revealed in these sacred writings, not to speak of the esoteric exposition the whole work is abounding with, as will be seen in the sequel, which, of course, did not escape the keen insight of the Ancient Achâryâs that preceded the great reformer Sri Ramanuja. That this immortal work is full of such divine truths will be patent to all readers even on a cursory perusal of the book, and from the following illustrative quotations of extracts

from the various Upanishads, which are noted below side by side with the parallel passages taken out of the stanzas:—

PARALLEL PASSAGES FROM TIRUPPAVAI & THE UPANISHADS.

I. Stanza No. 1. కదిర్మదియంపోన్ముకత్తాన్నారాయణనేనమక్కేపఱైతరువాన్....

శ్రుతి.—అగ్నిర్మూర్ధా చక్షుషీ చన్ద్రసూర్యౌ దిశశ్శ్రోత్రే వాగ్వివృతాశ్చ వేదాః।
వాయుః ప్రాణో హృదయం విశ్వమస్య పద్భ్యాం పృథివీ హ్యేష సర్వభూ
తాన్తరాత్మా॥ ముణ్డక ఉపనిషత్. II. 1. 4.

"Fire (the sky) is His head; *His eyes, the sun and the moon*; the quarters His ears; His speech the Vedas disclosed; the wind His breath; His heart the Universe; from His Feet came the earth; He is indeed the *Inner-self* of all things."

II. 3. ఓఙ్గియులకళన్దవుత్తమన్పేర్పాడి......

24. అన్ఱివ్వులకమళన్దాయడిపోత్తి......

శ్రుతి.—(*a*) త్రీణిపదావిచక్రమేవిష్ణుర్గోపాఅదాభ్యః। ఋగ్వేద. I. 22. 18.

"Vishnu, the Guardian, He whom none deceiveth, made *three steps.*"

(*b*) ఇదంవిష్ణుర్విచక్రమేత్రేధానిదధేపదమ్। ఋగ్వేద. I. 22. 17.

"Through all this world strode Vishnu, *thrice* His foot He *planted.*"

III. 4. ఊఴిముదల్వనురువంపోల్......

శ్రుతి.—సకారణంకరణాధిపాధిపో నచాస్యకశ్చిజ్జనితా నచాధిపః।
శ్వేతాశ్వతర. VI. 9.

"He (The Almighty) is the *Cause*, the Lord of *the lords of the organs* (all living souls): and there is of Him neither parent nor lord."

IV. 5. మాయనైమన్నువడమదురైమైన్దనై......

శ్రుతి.—(*a*) అస్మాన్మాయీసృజతేవిశ్వమేతత్।
మాయాంతుప్రకృతింవిద్యాన్మాయినంతుమహేశ్వరమ్।
శ్వేతాశ్వతర ఉ. IV. 10.

"From Prakriti, the Maker (*Mayin*) sends forth all this; know then Prakriti is *Maya*, and the Great Lord the *Mayin* (Controller of Māya).

V. 5. పాయసిత్వా ప్రియం పుత్రకరుణానిష్ఠనపుం తియాన్నిష్ప్రాగ్రాగాకుమ్...

శ్రుతి.—(*a*) అపహతే పాపకృత్యాం లోకీభవతి। ఛాందోగ్య-ఉ. IV. 11. 2.

"All evil deeds being removed, the released soul attains eternity.

(*b*) తద్యథేషీకాతూలమగ్నౌ ప్రోతం ప్రదూయేతై
వం హాస్య సర్వే పాప్మానః ప్రదూయన్తే॥ ఛాందోగ్య-ఉ. V. 24. 3.

"As the soft fibres of the *Ishika*-reed, when thrown into the fire, are burnt, thus *all the sins* of the individual soul (that is released) are burnt.

(*c*) యదా పశ్యః పశ్యతే రుక్మవర్ణం
కర్తారమీశం పురుషం బ్రహ్మయోనిమ్।
తదా విద్వాన్పుణ్యపాపే విధూయ
నిరఞ్జనః పరమం సామ్యముపైతి॥ ముణ్డక-ఉ. III. 1. 3.

"When the seer sees the Maker, the Lord, the Purusha, the very *Brahma* of brilliant golden effulgence, then he is wise; and shaking off *good and evil*, he reaches the highest equality (resemblance), free from passions."

(*d*) యథా పుష్కరపలాశ ఆపో న శ్లిష్యన్తే
ఏవమేవంవిది పాపం కర్మ న శ్లిష్యతే॥ ఛాందోగ్య-ఉ. IV. 14. 3.

"As water does not cling to a lotus-leaf, so no evil deed clings to one who knows the Truth in this fashion."

VI. 2. పాఱ్కడలుట్పైయత్తుయిన్ఱ పరమనడిపాడి...

6. వెళ్ళత్తరవిల్తుయిలమర్న్ద విత్తినై...

శ్రుతి.—(*a*) సముద్రేఽన్తం విశ్వశమ్భువమ్। తైత్తిరీయ. నా. ఉ. 11. 7.

"He who has a seat in the *Milk-Ocean*, and he who is the bestower of happiness on all creatures."

(*b*) అన్తస్సముద్రే కవయో వయన్తి। తైత్తిరీయ. నా. ఉ. I. 3.

"The sages declare that He has a seat in the (*Milk*) *Ocean*."

(*c*) అంభస్య పారే భువనస్య మధ్యే నాకస్య పృష్ఠే మహతో మహీయాన్।
తైత్తిరీయ. నా. ఉ. VI. 1.

"The Greatest of the great, has his abode in the vast expanse of the *Ocean* in the middle of the Universe, and in the upper regions of Heaven."

VII. 21. తోప్రభమాయనిష్ఠ శుభరే......

శ్రుతి.—(*a*) తచ్ఛుభ్రంజ్యోతిషాంజ్యోతి స్తద్యదాత్మవిదోవిదుః॥

ముణ్డక. ఉ. II. 2. 1.

"That is Pure, *That is the Light of lights*, That is *It* which they know who know the self......".

(*b*) పరంజ్యోతిరుపసమ్పద్య...... ఛాందోగ్య. ఉ. VIII. 3. 14.

"Having attained the *Highest Light*........"

VIII. 22. పస్థితలై ప్పెయ్దోహ్...

యోబ్రహ్మాణంవిదధాతిపూర్వంయోవై వేదాంశ్చప్రహిణోతితస్మై।

తగ్ంహదేవంఆత్మబుద్ధిప్రకాశంముముక్షుర్వై శ్శరణమహంప్రపద్యే॥

శ్వేతాశ్వతర. ఉ. 6. 18.

"Seeking for salvation, I *go for refuge to that God* Who gives light to the mind of the individual soul, and who created Hiranya-garbha, and gave him the Vedas."

IX. అజ్ఞవిరణ్డుక్కొడ్డైజ్ఞత్మెనూక్కుదియ లెజ్ఞత్మప్రచాపమిఙ్ప్రిస్థ...

శ్రుతి. భిద్యతేహృదయగ్రన్థిః ఛిద్యన్తేసర్వసంశయాః।

క్షీయన్తేచాస్యకర్మాణితస్మిన్దృష్టేపరావరే॥ ముణ్డక. ఉ. II. 2. 9.

"The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish, when He has been beheld—the *Highest* of the highest."

X. మారిమలై మున్బుంజిన్మన్నికొడన్దజగ్గం...

శ్రు. తందుర్దర్శంగూఢమనుప్రవిష్టం గుహాహితంగహ్వరేష్ఠంపురాణం।

అధ్యాత్మయోగాధిగమేన దేవం మత్వాధీరోహర్షశోకౌజహాతి॥

కఠ. II. 2. 12.

"The wise person who, by means of meditation on the Self, recognises the *Ancient*, Who is difficult to be seen, who has gone far

into the interior, *Who is hidden in the cave*, who dwells in the abyss as God, he indeed leaves joy and sorrow far behind."

XI. 26. మాలేమణివణ్ణా మార్గళినీరాడువాన్...

శ్రు. శ్యామాచ్ఛబలం ప్రపద్యే శబలాచ్ఛ్యామం ప్రపద్యే॥

ఛాందోగ్య. VIII. 13. 1.

"After having contemplated on the azure-colored Almighty Being in His pure and divine manifestation (as found in *Tripadvibhuti*), I adore the Supreme Lord as embodied in Matter and Spirit; and contemplating on Him as embodied in Matter and Spirit (as is seen in *Ekapadvibhuti*), I again adore the Almighty Brahman as possessing that divine effulgent glorious and graceful shape or manifestation."

XII. 28. కుఱైయొన్ఱుమిల్లాదగోవిన్దా...

శ్రుతి. దేవస్యైష స్వభావోఽయమాప్తకామస్య కా స్పృహా।

మాండూక్య. ఉ. II. 13.

"This is the nature of Deva; what desire is there for the (perfect) Being Who *has attained everything.*"

3. The *theme* of the poem is based on the well-known incident related in the Srimad Bhâgavata to the effect that the young virgins of Nandavraja, a village near Brindâvan, the birthplace of Lord Sri Krishna, performed, with the consent of their parents, a vow invoking the blessings, according to the then prevalent custom, of goddess *Katyayani* to bless their vow, and to fulfil their prayer that they should all be favoured with **Lord Sri Krishna** as their husband. In illustration of this, the following extract from that immortal work Bhagavata (X. 22, 1—5) may be quoted:—

హేమన్తే ప్రథమే మాసి నన్దవ్రజకుమారికాః।
చేరుర్హవిష్యం భుఞ్జానాః కాత్యాయన్యర్చనవ్రతమ్। (1)
ఆప్లుత్యామ్భసి కాలిన్ద్యా జలాన్తే చోదితేఽరుణే।
కృత్వా ప్రతికృతిం దేవీమానర్చుర్నృప సైకతీమ్। (2)

కాత్యాయని మహామాయే మహాయోగిన్యధీశ్వరి।
నన్దగోపసుతం దేవి పతిం మే కురు తే నమః॥ (3)
ఏవం మాసం వ్రతం చేరుః కుమార్యః కృష్ణచేతసః।
భద్రకాళీం సమానర్చుర్భూయాన్నన్దసుతః పతిః॥ (4)
ఉషస్యుత్థాయ గోత్రైః స్వైః అన్యోన్యాబద్ధబాహవః।
కృష్ణముచ్చైర్జగుర్యాన్త్యః కాళిన్ద్యాం స్నాతుమన్వహం॥ (5)

(1) "On the first month of the Hémanta (cold) season, the damsels of Vraja, the kingdom of Nanda, engaged themselves in the performance of a vow dedicated to *Katyayani* by living on rice cooked in clarified butter. (2) Performing ablutions in the waters of the *Kalindi* at daybreak, they made a sandy image of the Goddess and worshipped her, praying— (3) 'O Katyayani, O thou of potent illusions! O most excellent *yogini*! O Empress of the worlds! Do thou so ordain that the *Son of the cow-herd Nanda* may become our *husband*. We bow down unto thee.' (4) Thus the maidens of Vraja, concentrating their hearts on *Krishna* observed the vow for a month, and worshipped Bhadrakali with a view to obtain the boon, that Krishna, the son of Nanda, may become their husband. (5) These maidens rising early in the morning every day, used to call out one another by their names; and when they all congregated, went to bathe in the Yamuna holding one another by the hands; on their way to the river they used to sing aloud the glories of Krishna."

At the close of this ceremony, appeared Lord Krishna in fulfilment of their earnest and devoted prayer, and spoke thus:—

" సంకల్పోవిదితస్సాధ్వ్యోభవతీనాంమదర్చనే।
మయానుమోదితస్సోసౌసత్యోభవితుమర్హతి॥
నమయ్యావేశితధియాం కామఃకామాయకల్పతే।
భర్జితాఃక్వథితాధానాః ప్రాయోబీజాయనేష్యతే॥" భాగవత. X, 22, 30-31.

"O chaste ladies, I know what object you have in worshipping and adoring me, I approve of it; and it ought to be fulfilled. The desires of persons having hearts engrossed in me, do never again bend towards the enjoyment of *wordly objects*; for seed-corn, when fried and decocted, cannot generate shoots."

A careful perusal of this passage will give us a clue regarding the *philosophical and esoteric* explanation that is to be offered in connection with the several *amorous* stories current amongst the

people regarding Krishna. In response to the prayer of these virgins, Lord Sri Krishna very adroitly declares that though they prayed for the gratification of *worldly* and therefore *transitory* pleasures, He would bless them with *eternal beatitude and perpetual enjoyment*, instead having regard to their best interests. Moreover, he broadly hints many a time that he who always entertains in his thoughts the personality of **Lord Sri Krishna** from whatever motives, whether of love, hatred, fear, or friendship, will attain *eternal bliss*. This view is well **brought** out in **Sri Bhagavata**, Book VII. 1.

తస్మాద్వైరానుబన్ధేన నిర్వైరేణభయేనవా।
స్నేహాత్కామేనవాయుంజ్యాత్ కథంచిన్నేక్షతేపృథక్॥ 28.

కీటఃపేశస్కృతారుద్ధః కుడ్యాయాంతమనుస్మరన్।
సంరంభభయయోగేన విందతేతత్స్వరూపతాం॥ 30.

కామాద్ద్వేషాద్భయాత్స్నేహా ద్యథాభక్త్యేశ్వరేమనః।
ఆవేశ్యతదఘంహిత్వా బహవస్తద్గతింగతాః॥ 32.

గోప్యఃకామాద్భయాత్కంసో ద్వేషాచ్చైద్యాదయోనృపాః।
సంబంధాద్వృష్ణయఃస్నేహా ద్యూయంభక్త్యావయంనృప॥ 33.

28. "Hence one ought to attach oneself somehow to the Supreme Being either out of enmity, friendship, fear, affection, or desire; but one should not view it with any *distinction* (on that account)."

30. The cockroach, shut up in a hole by the large black-bee, meditating intently on him through hatred or fear, very soon *attains his nature*.

32. By reverentially concentrating their minds on Him through fear, affection, love or hate, *many* have attained His immortal abode (Paradise), after having been purified of all their impiety.

33. "O king, the *Gopees* have attained unto Him through love, *Kamsa* through fear, *the king of Chedi* and such others through malice, the *Vrishnis* through relationship, *you (Pandavas)* through affection; and finally *we*, through devotion."

4. To understand and to fully realise the sublimity and grandeur of this poem, it will be necessary to have a general idea of the system* of Visistâdwaita philosophy or Vaishnavism, as expounded by Sri Bhagavàn Ramanujacharya and by the venerable *Alvars* and the ancient *Acharyas*, who preceded him, in their respective sacred writings—Classical or Dravidian.

According to this system there are only *three verities* (తత్త్వత్రయం) in the Universe, viz.,

1. *Chit* (చిత్)—Ego, spirit, or human soul,

2. *Achit* (అచిత్),—Matter, Non-Ego, Prakriti, Nature.

3. *Iswara* (ఈశ్వర)— Lord, Supreme Being, or Brahman;

and that this Universe, consisting of the two separate entities—Matter and Spirit—is the *body* of the Almighty God, Who pervades them throughout. To establish this position, the following extracts from the Upanishads and other sacred writings are made.

శ్రుతి.—(1) జ్ఞాజ్ఞౌ ద్వావజావీశనీశావజా హ్యేకా భోక్తృభోగార్థయుక్తా।
అనన్తశ్చాత్మా విశ్వరూపో హ్యకర్తా త్రయం యదా విన్దతే బ్రహ్మమేతత్ ॥ శ్వేతాశ్వ. I.9.

"There are two, one knowing (Iswara), the other not-knowing (Jiva), both unborn; one the Lord, the other a dependent; there is she (Prakriti or Matter) the unborn, through whom each soul receives the recompense of his works. There is the Infinite Self appearing under all forms, but himself inactive (a mere witness). When a person knows these *three*, that is *Brahma*." Swetâsvatara I. 9.

(2) ద్వావిమౌ పురుషౌ లోకే క్షరశ్చాక్షర ఏవ చ।
క్షరస్సర్వాణి భూతాని కూటస్థోఽక్షర ఉచ్యతే॥
ఉత్తమః పురుషస్త్వన్యః పరమాత్మేత్యుదాహృతః।
యో లోకత్రయమావిశ్య బిభర్త్యవ్యయ ఈశ్వరః॥ భగవద్గీత. XV. 17-18.

*For a detailed account of this system, vide "**Visistadwaita Bhaskara,**" Handbook of Visistâdwaita Philosophy (a comparative study.)

There are these *two entities* (పురుషౌ) in this world, the perishable (Kshara), and the imperishable (Akshara); the perishable or changeable is made up of all creatures, and Kûtastha (human soul) is styled the imperishable. *The other*, the *Highest Spirit*, is verily called the Supreme Self, Who, the eternal Lord, pervades the three worlds and sustains them. Bhagavadgita XV, 17-18.

(3) శరీరం తే జగత్సర్వమ్॥ రామాయణ. యు. 120, 26.

The *whole Universe* (consisting of Matter and Spirit) is *Thy body*.

Of these, the "*chit*" (individual soul) is generally classified as (i) *Nitya* (నిత్య) = celestial, (ii) *Baddha* (బద్ధ) = bound or embodied, and (iii) *Mukta*, (ముక్త) = released soul, according to the different conditions in which they are found.

(i) The *celestial* or *eternal beings* are those souls who are always found in *Paradise*, singing halleluiahs to the Almighty and devoted to the service of the Lord. These do not enter this mundane world, nor are they ever affected by the *law of Karma*; but these may *incarnate* on earth like the Supreme Being for *divine purposes*. Such are the *Ananta*, the *Garuda*, the *Vishwaksena*, and other *eternal* beings. In support of this, may be adduced the following extracts.

(*a*) తద్విష్ణోః పరమం పదం సదా పశ్యన్తి సూరయః । అరుణేయ, విష్ణుసూక్త.

"That Highest Place (Paradise) of Vishnu, *the eternal beings* always see and enjoy." Vishnu Sukta.

(*b*) నిత్యో నిత్యానాం చేతనశ్చేతనానామ్
బహూనాం యో విదధాతి కామాన్ । శ్వేతాశ్వతర, VI. 13.

"He is the **Eternal** among *the eternals*, the **Thinker** among the *thinkers*, Who being one fulfils the desires of the *many*." Svetas. VI. 13.

The remaining two divisions, viz. (ii) *Baddha* or bound soul, and (iii) *Mukta* or released individual soul, when they are divested of their acquired conditions, are known by the general designation of "*Pratyagâtman*" (ప్రత్యగాత్మన్) or soul distinct from the 'Paramâtman" or Supreme Being or Nârâyana.

NATURAL CHARACTERISTICS OF THE SOUL. (ప్రత్యగాత్మన).

(1). *The soul* is the twenty-fifth *entity* or *principle*, and is styled "Purusha" (పురుష): —

(*a*) "పంచవింశోయంపురుషః". మహానారాయణమ్. 1.

"This "*Purusha*" *or person* is the twenty-fifth principle." Mahanarayana. 1.

(*b*) "పంచవింశ ఆత్మాభవతి".

"The *Atman* (Ego) is styled the twenty-fifth."

(2). Hence *he* is distinct from the *other twenty-four principles* (తత్త్వము) which constitute the *material body*, and which are as follow:—

i.	Mùlaprakriti (primeval cause or energy of Brahma) ...	*one.*
ii.	Mahat or Buddhi (faculty of pure reason and intuition) ...	*one.*
iii.	Ahankara (Egoism or Egoity)	*one.*
iv.	Five Tanmâtras, (subtle or non-developed elements,)	*five.*
v.	Indriyas (Sensations)—Gyâna, and Karma) (1) Organs of sense (Gyâna).—ear, skin, eyes, tongue and nose. (2) Organs of action (Karma).—speech, hand, foot, &c.	*ten.*
vi.	Mind or *Manas* (Inner organ of perception and mental action).	*one.*
vii.	The five elements (developed form)—sky (ether), air, fire, water, earth	*five.*
	In all *twenty-four principles.*	

The whole of the material universe is composed of these entities or principles in all their various combinations or elementalities.

(*a*) "పిణ్డంపృథగ్యతఃపుంసశ్శిరఃపాణ్యాదిలక్షణః।
తతోహమితికుత్రైతాం సంజ్ఞాంరాజన్కరోమ్యహమ్॥"

విష్ణుపురా. II. 13, 85.

"The *body* of man, characterised by head, hand, feet, and the like, is distinct, and made up of various parts. Hence to which of these, O king, can I properly apply the term "I"? Vishnu Purana II. 13, 85.

(*b*) అష్టౌప్రకృతయఃప్రోక్తాస్త్రయ ఏవహితద్గుణాః।
వికారాష్షోడశాచార్యైః పుమానేకస్సమన్వయాత్॥

భాగవత. VII. 7, 22.

"By the holy teachers, the Prakritis have been enumerated as eight (Mulaprakriti, Mahat, Ahankara, and the five Tanmatras), their

attributes as three, and other evolutions as sixteen (eleven organs of sense and action, and mind, as well as the five gross elements); but the soul is said to be *one and distinct*, on account of its being completely connected with them." Bhagavata VII. 7, 22.

(3). He is *self-luminous* (అజడ).

శ్రు. "అత్రాయంపురుషస్స్వయంజ్యోతిర్భవతి॥

బృహదా. VI. 3. 9.

"In this condition *the soul* is found to be *self-luminous.*"

Brihad. VI. 3, 9.

(4). He is *essentially blissful* (ఆనన్దమయ)

(*a*) శ్రు. ఏషహ్యేవానందయాతి. తైత్తిరీయ. II. 7. 1.

"He alone causes *blessedness* (to the soul.)" Taittiriya. II. 7. 1.

(*b*) సుఖమస్యాత్మనోరూపమ్ (భాగవత. VII. 13, 27.)

"The characteristic of Atman (soul) is *bliss*."Bhagavata VII.13,27.

(5). He is *eternal* (నిత్య)

శ్రు. నజాయతేమ్రియతేవావిపశ్చిన్నాయంకుతశ్చిన్నబభూవకశ్చిత్।
అజోనిత్యశ్శాశ్వతోఽయంపురాణోనహన్యతేహన్యమానేశరీరే॥

కఠ. I. 2, 18.

"The knowing self (individual soul) is not born, it dies not, it sprang from nothing, and nothing sprang from it. This ancient being is unborn, *eternal*, everlasting; he is not killed, though the body is killed." Katha Upanishad. I. 2, 18.

(6). He is atomic (అణు)—ultimate and hence unanalysable.

శ్రు. ఏషోఽణురాత్మాచేతసావేదితవ్యః। ముణ్డక. III. 1. 9.

"This *Atman* (soul) is atomic, and can be perceived only by the mind (pure.)" Mundaka. III. 1, 9.

(7).—(10). He is (9) *unmanifest* (అవ్యక్త) (not perceivable by the outer senses), (8) *unthinkable.* (అచిన్త్య), (9) *without parts* (నిరవయవ), and (10) *immutable,* (నిర్వికార).

స్మృతి. అవ్యక్తోఽయమచిన్త్యోఽయమవికార్యోఽయముచ్యతే। భగవద్గీత. II. 25.

"He (individual soul) is unperceivable, unthinkable, and unchangeable." Bhagavadgita. II. 25.

(11). He is the *seat of intelligence* (జ్ఞానాశ్రయ)

శ్రు. విజ్ఞానసారథిర్యస్తు. కఠ. I 3. 9.

"He (individual soul) who has "*understanding*" for his charioteer." Katha. I. 3, 9.

(12). He is fit to be ever controlled by the Universal Spirit (నియామ్య). *i. e.*, his actions are dependent on the *sweet will and pleasure* of the Almighty.

శ్రు. య ఆత్మానమన్తరో యమయతి. బృహదా. III. 7, 22.

"He who pulls (rules) the individual soul within." Brihad. III. 7, 22.

(13). He is ever sustainable (ధార్య) by the Supreme Being.

శ్రు. ఏతస్య వా అక్షరస్య ప్రశాసనే గార్గి సూర్యాచన్ద్రమసౌ
విధృతౌ తిష్ఠతః। బృహదా. III. 8, 9.

"By the *command* of that Akshara (The *Imperishable* Supreme Being), O Gargi, the sun and moon stand apart, being *supported*."
Brihad. III. 8, 9.

(14). He is appropriable (శేష) by the Lord, *i. e.*
He is entirely at the disposal of the Almighty for any kind of use or action.

యో మాం పశ్యతి సర్వత్ర సర్వం చ మయి పశ్యతి॥
తస్యాహం న ప్రణశ్యామి స చ మే న ప్రణశ్యతి। భగవద్గీతా. VI. 30.

"He who sees me everywhere, and sees everything in me, *his presence I leave not*, nor does He leave my presence." Bhagavadgita. VI. 30.

In spite of the above-mentioned fundamental natural characteristics, the soul has been brought under the influence of Karma by his own evil deeds from time immemorial; and thus misled, he forgot his own real *subordinate* position in relation to the Supreme Lord, and consequently become limited in intelligence and power, and got himself entangled in the labyrinth of *samsâra i. e.*, the cycle of birth and death. Hence the soul has been found to get affected with a number of self-acquired conditions in his new situation, some of which are enumerated below:—

CHARACTERISTICS OF JIVATMA (జీవాత్మ).

(1) Overtaken by *sin* (పాపబద్ధః). Having forgotten his own real nature and that of his *Superior and Lord*, the soul's powers get circumscribed and limited; and the soul is bound down to his

body, and thus takes his birth in this mundane world (లీలావిభూతి), and hence becomes *mortal* and *sinful*.

శ్రుతి. సవాఅయంపురుషోజాయమానశ్శరీర
మభిసంపద్యమానఃపాప్మభిస్సంసృజ్యతే॥ బృ. VI. 3, 8.

"The above-mentioned human soul, on getting his birth, soon acquires a physical body, and is overtaken (affected) by sins". Brihad. VI. 3, 8.

Thus influenced, he engages himself in some deed (good or bad) as if independent, when he becomes

(2). *Agent* (కర్మకర్తా) of all his actions.

శ్లో॥ 'కర్మాణ్యారభతేదేహీదేహేనాత్మానువర్తినా।
కర్మభిస్తనుతేదేహముభయంత్వవివేకతః' భాగవత. VII. 7. 49.

"With the help of the body that follows in the wake of the soul, a corporeal being (దేహీ) begins to perform actions. By means of these deeds he increases the number of bodies (which he is obliged to assume.) These two (actions and increase of bodies) are due to *ignorance*." Bhagavata. VII. 7, 49.

Thus does the human being wallow in the mire of continuous births and deaths, subject to the vicious influence of Prakriti, and consequently involved in action after action, which dooms him to infinite misery and unhappiness.

(3) Hence he flutters about (భ్రామ్యతే) in vain, and

(4) Migrates (సంచరతి) from body to body.

(1) సర్వాజీవేసర్వసంస్థేబృహన్తే
తస్మిన్హంసోభ్రామ్యతేబ్రహ్మచక్రే॥ శ్వేతాశ్వతర. I. 6.

"In that vast Brahma-wheel, in which all things live and rest the swan-bird (soul) flutters about." Swetaswatara. I, 6.

(2) ప్రాణాధిపస్సంచరతిస్వకర్మభిః శ్వేతాశ్వతర. V. 7.

"The lord of life (soul) *migrates* through his own works." Svetas. V. 7.

While the soul is only anxious for securing happiness, which is altogether beyond his reach, he does not go at it in the right direction to secure the same, but forgets his subordinate position in relation to the Almighty, and thus gets—

(5) *Confused and bewildered* (ముహ్యతి) so as not to see his way through:—

(1) అనీశశ్చాత్మా బధ్యతే భోక్తృభావాత్. శ్వే. I. 8

"The living self, not being a lord, is bound, because he has to enjoy the fruits of works." Swetaswatara. I. 8.

(2) అనీశయా శోచతి ముహ్యమానః। ముణ్డక. III. 1, 2.

"The soul grieves, bewildered by his own impotence."

Mundaka. III. 1, 2.

(6) In this bewilderment he has no choice but *to reap the fruits of his actions* (కర్మానుగుణఫలభాక్)

శ్రుతిః॥ యథాకారీ యథాచారీ తథా భవతి।
సాధుకారీ సాధుర్భవతి। పాపకారీ
పాపో భవతి। పుణ్యః పుణ్యేన కర్మణా భవతి।
పాపః పాపేన॥ బృహదా. IV. 4, 5.

"According as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds; bad, by bad deeds." Brihad. IV. 4, 5.

All this while, the soul is misled into the belief that he, being wise in his own conceit, thinks himself ever cautious and prudent, not knowing that his very ignorance of Truth is the cause of his ruin. His position is very aptly compared to that of a silk-worm which brings about its own ruin, being entangled ni the meshes created or woven by itself (కోశకారవదాత్మానం కర్మణాచ్ఛాద్య ముహ్యతి—) భాగ. VI. 1, 52.

శ్రుతిః॥ అవిద్యాయామన్తరే వర్తమానాః
స్వయం ధీరాః పణ్డితంమన్యమానాః।
దంద్రమ్యమాణాః పరియన్తి మూఢాః
అన్ధేనైవ నీయమానా యథాన్ధాః॥ కఠ. I. 2. 5.

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind." Katha. I. 2, 5.

As the result of his being in such fancied security, unaware of his own real nature (స్వస్వరూప), or that of his Creator (పరస్వరూప), this unfortunate soul will be hurled into bottomless perdition.

శ్రుతిః అన్ధంతమః ప్రవిశన్తి యేఽవిద్యాముపాసతే। ఈశావాస్య. I. 9.

"All who worship what is not real knowledge enter into *blind darkness.*" Isavasya. I. 9.

The soul's departure (ఉత్క్రమణం). The mode of his departure from one body to another is thus described.

తస్య హైతస్య హృదయస్యాగ్రం ప్రద్యోతతే।
తేన ప్రద్యోతేనైష ఆత్మా నిష్క్రామతి। చక్షుష్టో వా
మూర్ధ్నో వా అన్యేభ్యో వా శరీరదేశేభ్యః। బృహ. IV. 4, 2.

"The point of his (soul's) heart becomes lighted up; and by that light the self departs, either through the eye, or through the skull, or through other places of the body." Brihad. IV. 4, 2.

What follow him are his knowledge (విద్యా), and work (కర్మ), together with his acquaintance with former things (పూర్వప్రజ్ఞా).

తం విద్యాకర్మణీ సమన్వారభేతే।
పూర్వప్రజ్ఞా చ॥ బృహదా. IV. 4. 2.

"Then both his knowledge and his work take hold of him, and his acquaintance with former things." Brihad. IV. 4, 2.

The soul, at the time of throwing off its old mortal coil, draws himself towards another body, as a caterpillar, after having reached the end of a blade of grass, makes an approach to another blade, and finally draws itself together towards it.

Before he assumes the next new physical body in accordance with his *Karma* to do fresh deeds, he has in the meanwhile to reap the fruit of his former deeds by a temporary sojourn in the higher or lower worlds as a *Deva, Pitri* (Father), *Gandharva* (celestial musician) or *Prajapati* (patriarch), or any inferior beings, &c.

అయమాత్మా...అన్యన్నవతరం కల్యాణతరం
రూపం కురుతే పిత్ర్యం వా గాన్ధర్వం వా దైవం వా
ప్రాజాపత్యం వా బ్రాహ్మం వా అన్యేషాం వా భూ
తానాం॥ బృహదా. IV. 4. 4.

"He (soul) makes unto himself another more beautiful shape, whether it be like the Father's, or like the Gandharva's, or like

the Devâ's, or like Prajâpati's, or like Brahman's, or like those of other beings (inferior)."

After reaping the reward of this temporary bliss or suffering, as the case may be, he returns to this mundane world for further action.

శ్రు॥ పునరైత్యస్మైలోకాయకర్మణే। బృహ. IV. 4. 6.

"He returns again from that world to this for action."

The cycle described above is thus continuously repeated without rest like an engine set in motion. Should a particular soul, by reason of any particle of merit acquired in his previous births, be so far blessed, by the Grace of the Almighty, as to lead him on to a spiritual guide, through whose kindness and instruction he may put an end to this endless misery, he will then reach a learned and pious preceptor 'with fuel in his hand, and seek salvation through him.'

తద్విజ్ఞానార్థం స గురుమేవాభిగచ్ఛేత్।
సమిత్పాణిః శ్రోత్రియం బ్రహ్మనిష్ఠమ్॥ ముణ్డ. I. 2. 12.

"Let him (the soul) in order to understand this knowledge of Brahman take fuel in his hand, and approach a spiritual guide who is learned, and who meditates constantly on Paramâtman (Nârâyana)."

The teacher, after satisfying himself about the penitent condition of his pupil, cautions him to the effect that if he is prepared to place implicit faith in the assurances of the *Srutis*, he may have some hope of salvation, else he is doomed. "For your benefit," says the learned teacher, "it is thus declared in the Vedas":—

(1) "ఉత్తిష్ఠత జాగ్రత ప్రాప్య వరాన్నిబోధత." కఠ. I. 3. 13.

"Rise, awake, having approached unto the *excellent preceptors* (వరాన్), understand their teachings." Katha Upanishad. I. 3. 13.

(2) సత్యమేవ జయతే నానృతమ్. ముణ్డ. III. 1. 6.

"Truth alone prevails, and never untruth." Mundaka. III. 1. 6.

"And as long as you are entrammelled in this material gross body, there will be no salvation or escape from pleasure and pain."

(3) శ్రు. నహవై సశరీరస్య సతః ప్రియాప్రియయోరపహతిరస్తి.
ఛా. VIII. 12. 1.

"So long as he (man) is *in the body*, he cannot get himself free from pleasure and pain." Chandogya. VIII. 12, 1.

"Hence you should try and free yourself from this Samsâra (birth and rebirth). To achieve this, you have to search after and understand aright the real nature of *Parabrahman*, and your own nature in relation to Him, which knowledge should lead you unto God."

(4) శ్రు. తస్మిన్యదన్తస్తదన్వేష్టవ్యంతద్వావవిజిజ్ఞాసితవ్యమ్.
ఛా. VIII. 1. 1.

"Now what exists within that small *ether*, That is to be sought for, That is to be understood." Chandogya. VIII. 1, 1.

"Should you thus piously approach the Supreme Lord, you will be freed from all transitory bonds, and attain eternal bliss and beatific salvation and happiness. No other road to *Salvation* exists":—

శ్రు. తమేవంవిద్వానతిమృత్యుమేతి।
నాన్యఃపన్థావిద్యతేఽయనాయ॥ శ్వే. III. 8.

(A man who thus knows Him truly, passes over death; and there is no other path to go.). Swetasvatara. III. 8.

(2) తమాత్మస్థంయేఽనుపశ్యన్తిధీరా
స్తేషాంసుఖంశాశ్వతంనేతరేషామ్॥ కఠ. II. 5. 12.

"The wise who perceive Him dwelling as the Inner-soul of all creatures, to them belongs eternal happiness, not to others."
Katha. II. 5, 12.

Thus did the Achârya or spiritual preceptor advise the penitent pupil for the immense benefit of the latter. So for the characteristics of the individual soul are briefly enumerated; and we shall now pass on to—

THE CHARACTERISTICS OF ISVARA OR GOD.

It is generally believed that an accurate conception of God s beyond the reach of the human intellect. With the sceptic, such a conception is impossible, as God is not cognisable by any of the ordinary senses—external or internal. With the devout religionist, on the other hand, such an idea is not only realised, but also is avowed to be as clear as daylight. Granting, for the sake of argument, that such a conception is possible and realisable, how is this conception formed? This consists of the idea of the "model man, the highest being of the animal kingdom endowed with spirit," together with *something extra* which distinguishes "*God*" from "*Man*." This additional "something" must be altogether transcendental from the very nature of things; and is realised, only partially, by those favoured few "whom the Lord chooseth out of His Special Grace." The prophets, messiahs, and saints who were so specially favored with the gift of a *Divine eye* (దివ్యచక్షుః) to take a survey of the Lord's *divine appearance*, have been so far gracious and noble-minded as to take pity on their less-favored mortals, and to communicate to them their impressions of the Supreme Lord. That the bestowal of the gift of "*such a divine eye*" upon the highly spiritual beings and saints is an act of *Divine Grace*, is clear from the following extract from the Katha Upanishad.—

యమేవైషవృణుతేతేనలభ్యస్
తస్యైషఆత్మావివృణుతేతనూంస్వాం॥ కఠ. I. 2. 23.

"He whom the Self (Supreme Lord) chooseth, by him He can be gained; He condescends to manifest his *divine appearance* to such a devotee." Katha I. 2. 23.

The fact that the Lord *did present* Himself in certain *forms* to the minds of several favored Saints, Prophets and Messiahs who longed with earnest prayers to see Him, is based upon the clear and accurate testimony handed down to posterity as "Revelations" in their

sacred writings in different lands at different times in the history of mankind. These *forms*, in which the Lord showed Himself, cannot but be more or less *human* in shape, as they had to be *realised* by *human beings*, though endowed with superior wisdom. But it should not be supposed, however, that the *Forms* in which He was seen, were ever subject to the influence of *Karma* like those of ordinary mortals. These *Forms* are supernatural (అప్రాకృత). The Upanishads confirm the same view by their unequivocal declaration that the Almighty Lord is a *Purusha* (man), and is seen as such in heaven, in the sun, and in the eye.

(1) ఆత్మైవేదమగ్ర ఆసీత్, పురుషవిధః॥ బృహదా. I. 4. 1.

"In the beginning, there was only the Supreme Being, in the shape of *man*." Brihad. I. 4, 1.

(2) సవా ఏష పురుషవిధ ఏవ...... తైత్తిరీయ. II. 2. 5

"He, Lord Nârâyana, has the shape of *man*." Taittiriya II. 2, 5

(3) య ఏషోఽన్తరాదిత్యే హిరణ్మయః పురుషో దృశ్యతే. ఛా. I. 6 6.

"He that is seen in the sun with golden appearance as *man*." Chandogya. I. 6, 6.

(4) య ఏషోఽన్తరక్షిణి పురుషో దృశ్యతే. ఛా. I. 6. 6.

"He (Nârâyana) that is seen in the eye in *the human form*" Chandogya. I. 6, 6.

In support of this view, Sri Bhagavàn Râmanujâchârya in his Commentary upon Vedânta Sutrà,—(అన్తస్తద్ధర్మోపదేశాత్. I. 1. 21) observes in his lucid style, quoting chapter and verse,—

తదిదం స్వాభావికమేవరూపం ముపాసకానుగ్రహేణ
తత్ప్రతిపత్త్యనుగుణాకారం దేవమనుష్యాది
సంస్థానం కరోతి స్వేచ్ఛయైవ పరమకారుణికో భగవాన్॥

"The All-merciful Lord, out of His own Goodness and Grace, manifests His *natural divine appearance*, in answer to the prayers of His devotees, in such *forms* as are suitable to the circumstances, and

in harmony with the convictions and aspirations of His votaries either as a déva (demigod), or a man, or such like objects."

Again, in another passage—

దేవాదీనాంసమాశ్రయణీయత్వాయతత్త
జ్జాతీయరూపసంస్థానస్వభావకర్త్య సమన్వితః
స్వకీయంస్వభావంఅజహదేవస్వేచ్ఛయా
బహుధావిజాయతేపరఃపురుషః॥

"The Supreme Being, in order that He may be easily approached and worshipped by all (from the devas downwards) incarnates, out of His own Free Will, upon the earth, in diverse ways, adjusting Himself to all conditions in the several grades of existence with reference to shape, dress, mode of life, and other characteristics, without giving up, at the same time, His own *ultra-mundane and perfect character.*"

Hence this *Purusha*, (the Supreme Being seated as the *Inner soul* of all creatures) if conceived at all by the human intellect of limited powers, should be conceived as *perfect* in every respect—*perfect physically, intellectually, morally, and spiritually,* in whatever *forms* (Deva or man) He may have shown Himself.

Our position will still be found unassailable, if we should go even a step further in trying to show that from the *moral attributes* of the individual soul, as seen at present in his *embodied human condition,* a reasonable inference can be made with reference to the *attributes* of the Almighty Lord.

This statement may be logically substantiated, if we look at the question from another standpoint in conformity with the declarations of the Upanishads. In dealing with this question, the following two axiomatic principles require to be remembered and applied.

1. The qualities (ధర్మ) perceptible in the *effect* must be seen *as intensely* or *more intensely,* in the *cause,* but not *less* in the cause.

2. The qualities (గుణ) perceptible in the *part* must be seen in a much higher degree in the *whole*, and cannot be *less* in the *whole*.

If these two universal propositions are not denied, then we shall be in a position to draw certain important conclusions regarding the *relationship* between the Supreme Being and the individual soul. The Upanishads declare—

(1) సోఽకామయత బహుస్స్యాం ప్రజాయేయేతి॥ తైత్తిరీయ. II. 6. 2.

"He (Nârâyana) *willed*.—May I be many, may I grow forth."

Tait. II. 6, 2.

(2) ఐతదాత్మ్యమిదం సర్వం...... ఛా. VI. 8. 7.

"All that exists (Universe consisting of *Chit* and *Achit*) has *Paramàtman* as its *soul*." Chândogya VI. 8, 7.

Hence the Supreme Lord is the *cause*, and the Universe the *effect*.*

This very fact is enunciated in Vêdànta Sutra. II. 1, 15. by Sri Bhagaván Bàdaràyana thus :— తదనన్యత్వమారంభణశబ్దాదిభ్యః॥

"The non-difference or identity of them (of cause and effect) results from such terms as "origin" and the like."

Again, the Vêdás declare :—

పాదోఽస్య విశ్వా భూతాని. ఛా. III. 12. 6.

"His (Nàráyana) *one foot* constitutes this *whole Universe*."

Chandogya III. 12, 6.

Hence it follows that the Supreme Lord is the *whole*, and the Universe is His *Part*. This doctrine was duly propounded by the same immortal author of the Vedànta Sutras in—

అంశో నానావ్యపదేశాదన్యథా చాపి దాశకితవాదిత్వమధీయత ఏకే॥ II. 3. 42.

Since the Supreme Lord is the *cause*, and the Universe the *effect*, it follows, from the first principle enunciated above, that

*The principle of "causation" spoken of here does not contemplate such cases as are produced by *chemical union*. (పరిణామవాద).

the *characteristics* or *qualities* found in the *Universe* (individual soul) must be seen as *intensely* or *more intensely* in the *cause* (Supreme Lord). Applying the second principle to this question, it is patent that the *characteristics* of the Supreme Lord should be *more intense* than those of the individual soul, as the latter constitutes only a *part* of the **Former.** Hence all the moral qualities,—such as Wisdom, Power, Strength, Sovereignty, Courage and Happiness, Grace, Patience, &c., which are seen in a very limited degree in the *finite* individual soul (Effect), are found in the *Infinite Supreme Lord* (Cause) in their *highest degree and perfection.* So far, the inferences are perfectly logical, and the same truths have been in several places corroborated in the Upanishads.

Hence He is declared in the *Srutis* as Omniscient, Omnipotent, All-powerful, Lord Paramount, Perfectly Happy, All-merciful, Ever-Graceful, and so on .... to *Infinity.* It may not be out of place here to quote the view of Dr. Otto Pfleiderer, the eminent philosopher* and Professor of Theology, University of Berlin, on the same subject. "The self-conscious and self-determining life of man (individual soul) is unquestionably" says he, "the highest form of life that we know at all. Now, if it be admitted that in the case of man, it is confined to the limit of *finitude,* and cannot in this human *finite form* find place in God, yet it does not follow from this that we must deny to God the *highest* that we know from our experience. As there cannot lie less in the *cause* than in the *effect,* nor *less* in the whole than in the *part,* the *infinite principle* of the world which produces the human spirit along with all else, and embraces them in itself, cannot possess the spiritual energy of life in *less* measure, but rather in a much more *perfect* degree than man." Hence

* The Philosophy and Development of Religion. Vol. II. p. 162.—163.

he adds—'The spiritual being of man has a *certain, though still weak, participation* in that *infiniteness* and *unconditionedness* which is *original* and *perfect* only in God.'

While in the moral order of the world as observed in man, the *good* side of his spiritual nature was thus made the *basis* for making a logical inference regarding the *Attributes* of God found in Him in their original perfection, why, it may be argued with equal cogency, was it that a similar inference with respect to God, is not drawn regarding the *other* (*evil*) side of his nature *i. e.*, his imperfections and infirmities—such as finiteness, hunger and thirst, grief, anger, old age, birth and death and helplessness, &c., which are noticed as *part and parcel of human nature?* Surely, there would have been no hesitation whatever on our part to make a similar inference, and apply the principle to their logical consequences, *if this evil side did really form part and parcel of his true nature*. But it does not. This evil side which apparently attaches itself to the soul, and which, on closer reflection, is found to be an *excrescence*, is due to the influence of the inexorable *Karma*, to whose laws the individual soul had to subject himself, when he came in contact with *Prakriti*. Besides, it stands to reason to say that a Being who is perfect in every respect cannot, on *apriori grounds*, be the *repository* of any thing *repulsive, heinous, disagreeable* or *imperfect* even in relation to the human understanding. Let us see what the Vedas, the Upanishads, and other sacred writings declare on this point—

(1) ద్వాసుపర్ణా సయుజా సఖాయా సమానంవృక్షం పరిషస్వజాతే।
తయోరన్యః పిప్పలంస్వాద్వత్త్యనశ్నన్నన్యో అభిచాకశీతి॥

ఋగ్వేద I. .64 20.

"Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the *Other* looks on without eating (as a spectator and witness.)" Rigveda. I. 164, 20. Also Mundaka. III. 1, 1. Swetasvatara. IV. 6. and Katha. III. 1.

(2) వికారాంశ్చగుణాంశ్చైవ విద్ధిప్రకృతిసంభవాన్।
కార్యకారణకర్తృత్వే హేతుఃప్రకృతిరుచ్యతే॥
పురుషఃసుఖదుఃఖానాం భోక్తృత్వే హేతురుచ్యతే।
పురుషఃప్రకృతిస్థోహి భుఙ్క్తేప్రకృతిజాన్గుణాన్॥
కారణంగుణసంగోఽస్య సదసద్యోనిజన్మసు॥ భగవద్గీత.XIII. 19-21.

"Know thou (Arjuna) also that all emanations and qualities are born of *Prakriti*." In the production of cause and effect, *Prakriti* is said to be the cause; in the experience of pleasure and pain, *Purusha* is said to be the cause. *Purusha* as seated in *Prakriti*, experiences the qualities born of *Prakriti*. Attachment to qualities is the cause of his birth in good and evil wombs." Bhagavadgita XIIV. 19-21.

(3) ఏతైర్ద్వాదశభిర్విద్వానాత్మనోలక్షణైఃపరైః।
అహంమమేత్యసద్భావం దేహాదౌమోహజంత్యజేత్॥ భాగవత. VI. 7. 20.

"With the help of these twelve superior attributes of the soul, the intelligent being should renounce all false notions—such as (1) 'I am no other than the *body*' and the like. (2) "The *body* and the like is *mine*"—which notions spring from delusions." Bhâgavata VI. 7, 20.

(4) స్థౌల్యంకార్శ్యంవ్యాధయఆధయశ్చ క్షుత్తృడ్భయంకలిరిచ్ఛాజరాచ।
నిద్రారతిర్మన్యురహంమదశ్చ దేహేనజాతస్యహిమేనసన్తి॥
భాగవత. V. 10, 9.

"Plumpness, leanness, diseases, mental afflictions, hunger, thirst, fear, quarrel, desire, old age, sleep, attachment, anger, pride, egoism—these conditions are *affections* of the *body*, and therefore refer to a *person who has attachment thereto*; but they cannot affect *me* (soul who is unborn and eternal.)" Bhâgavata V. 10, 9.

Hence it is clear that any of the imperfections that constitute apparently the *evil side* of *human nature*, does not actually *form part and parcel of the individual soul.** While such is the case, where is there any ground for attributing any of these imperfections to the *Almighty God who is perfect in every thing?* And it is preposterous to raise an objection, when there is not even a shadow of founda-

* For further details, vide "**Visistadvaita Bhaskara**"—A Handbook of Visistâdvaita Philosophy." **(A comparative study.)**

tion for entertaining such a hypothesis. To caution against any such notion being ever entertained by the ignorant or the uninitiated, the Upanishads declare most emphatically in more than one place that the Almighty Being is by nature—

అపహతపాప్మా విజరో విమృత్యుర్విశోకో విజిఘత్సో౽పిపాసః।

(Vide *No.* 4. *of Isvara's* characteristics.)

With these preliminary observations, a few fundamental characteristics of *Isvara*—positive and negative—will be enumerated below :—

1. **Lord of the Noumenal World** (త్రిపాద్విభూతినాయకః)—While the Almighty *pervades* on the one hand this *phenomenal universe* (ఏకపాద్విభూతి = One-foot Empire, as it were) as the Inner-soul of all things—animate and inanimate, He on the other hand *controls* simultaneously the *Noumenal Universe* (త్రిపాద్విభూతి = Three-foot Empire, as it were) from His Central Seat in Divine Paradise with His Consorts—Lakshmi', and Bhûmi'; shining resplendent in His natural glorious shape of infinite grace, delightful fragrance, matchless beauty, and indescribable handsomeness; clad in gold apparel, adorned with mighty weapons and graceful ornaments; and surrounded by myriads of immortal celestials, who minister to him in all manner of ways, and whose sole duty consists in chanting halleluiahs in praise of the Supreme Being, not to speak of the eternal bliss and enjoyment which they *share* with the Lord.

శ్రుతి. (1) పాదో౽స్య విశ్వా భూతాని।
త్రిపాదస్యామృతం దివి॥ ఛా. III. 12. 6.

"All things of the Universe—animate and inanimate—are His *one-foot* portion in this mundane world (లీలావిభూతి), whereas His *three-foot* (major portion) shines immortal in Paradise (నిత్యవిభూతి).

Rigveda. X. 90, 3, and Chândogya. III. 12, 6.

(2) దివ్యే బ్రహ్మపురే హ్యేష వ్యోమ్న్యాత్మా ప్రతిష్ఠితః। ముణ్డక.II. 2. 7.

"The Supreme Lord, (Náráyana) has His divine seat in the celestial city (Vaikuntha)." Mundaka II. 2, 7.

2. **The Being of naturally effulgent, glorious, and graceful shape,** *not brought about by the Law of Karma* (అప్రాకృతాకర్మనిమిత్తస్వాసాధారణదివ్యస్వరూపః)

శ్రు. (1) యఏషో౽న్తరాదిత్యేహిరణ్మయఃపురుషోదృశ్యతే।
హిరణ్యశ్మశ్రుః హిరణ్యకేశః ఆప్రణఖాత్సర్వఏవసువర్ణః॥ ఛా. I. 6. 6.

"Now that Golden Person, the Supreme Being, Náráyana, that is seen within the sun, has *golden* beard and *golden* hair, *golden* (effulgent) altogether to the very tips of His nails."* Chândogya. I. 6, 6

(2) సమూహతేజఃయత్తేరూపంకల్యాణతమంతత్తేపశ్యామి. ఈశా. 16.

O Pûshan, Náráyena, gather Thy mild rays, as I desire to see, and adore Thy fairest Divine Form (which I may do by Thy Grace.) Isàvàsya. 16

3. **The Being of Infinite Glory.** (అసాధారణకీర్తియుక్తః)

శ్రు. (1) తచ్ఛుభ్రంజ్యోతిషాంజ్యోతిః
తద్యదాత్మవిదోవిదుః। ముణ్డక. II. 2. 9.

"That Almighty Being is Pure, and is the Light of all lights, and the wise who are blessed with the true knowledge understand Him as such" Mundaka II. 2, 9.

(2) అథయదతఃపరోదివోజ్యోతిర్దీప్యతే॥ ఛా. III. 13. 7.

"That transcendent Light, Paramâtman, who shines resplendent above this mundane world, nay, even above the Noumenal world.........

4. **The Great Fountain of Superior Infinite Knowledge and Bliss, and devoid of all** *evil.* (అఖిలహేయప్రత్యనీకానన్త జ్ఞానానందాదికల్యాణగుణగణనిధిః).

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*This description of the Supreme Being as having "golden mustache or beard, golden hair &c." is, according to the Commentator, indicative of the comely, eternal, divine, and glorious *shape* of the Lord, suitable unto His sweet will and pleasure, becoming His Exalted and August Position, inconceivable by ordinary intellect, never affected by evil, of unmatched effulgence, of infinite grace, of incomparable beauty, of delightful fragrance, of unparallelled tenderness, of lovable handsomeness, of unfading youth, and of many other Excellences.

శ్రు. (1) విజ్ఞానమానందంబ్రహ్మ. బృహదా. III. 9. 28.

"Brahman (Nàràyana) who has (infinite) knowledge and bliss."
Brihad. III. 9, 28.

(2) ఏకోదేవస్సర్వభూతేషుగూఢః
సర్వవ్యాపీసర్వభూతాంతరాత్మా।
కర్మాధ్యక్షఃసర్వభూతాధివాసః
సాక్షీచేతాకేవలోనిర్గుణశ్చ. శ్వే. VI. 11.

"He (Nàràyana) is the one God, hidden in all objects, all pervading, the Inner-soul within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, *devoid of all evil.*" Svêtasvatara. VI. 11.

The word '*Nirguna*' (నిర్గుణ) in the above passage is interpreted as "*devoid of all evil,*" inasmuch as the Supreme Being is ever free (అపహతపాప్మత్వాద్యష్టగుణకః) from the influence of the eight *conditions* or *qualities* to which the Jìvàtma (human soul) is subject. These are here enumerated by way of contrast:—

శ్రు. ఏషఆత్మా ఽపహతపాప్మావిజరోవిమృత్యు
ర్విశోకోవిజిఘత్సో ఽపిపాసఃసత్యకామస్సత్యసంకల్పః. ఛా. VIII. 1.5.

"This is the Supreme Soul—

(1) free from any touch or shadow of sin (అపహతపాప్మా)
(2) free from old age (విజరః)
(3) free from death (విమృత్యుః)
(4) free from all grief (విశోకః)
(5) free from hunger (విజిఘత్సః)
(6) free from thirst (అపిపాసః)
(7) Whose *Desire* is *Infallible* (సత్యకామః or అవితథకామః)
(8) Whose *Will* or *Thought* is *infallible* (సత్యసంకల్పః)."

5. **The Fountain of the six essential excellences inherent in Him** (షాడ్గుణ్యనిధిః). They are :—(జ్ఞానబలైశ్వర్యవీర్యశక్తితేజాంసి।)

(i) **Omniscience.** (జ్ఞానం.)

శ్రు. సత్యంజ్ఞానమనంతంబ్రహ్మ. తైత్తిరీయ. II. 1. 1.

Brahman (Nàrayana) who is True, Conscious, and Infinite.

Taittiya. II. 1. 1.

(ii) **Unfailing Strength.** (బలమ్.)

శ్రు. పరాఽస్య శక్తిర్వివిధైవ శ్రూయతే
స్వాభావికీ జ్ఞానబలక్రియా చ॥ శ్వేతాశ్వ. IV. 8.

"His High Power is revealed as manifold, as inherent action, as knowledge, and *Unfailing Strength.*" Svetas. VI. 8.

(iii). **Paramount sovereignty** (ఐశ్వర్య) **over the mundane as well as the ultramundane worlds.**

శ్రు. బృహచ్చ తద్దివ్యమచింత్యరూపం
సూక్ష్మాచ్చ తత్సూక్ష్మతరం విభాతి।
దూరాత్సుదూరే తదిహాంతికే చ
పశ్యత్స్విహైవ నిహితం గుహాయామ్॥ ముణ్డక. III. 1. 7.

"That Brahman (Nàràyana) *shines forth grand, divine,* inconceivable, smaller than small; He shines resplendent (in His mighty power) far beyond what is far (in *Tripàdvibhuti* = Paradise), yet near here (in *Ekapádvibhuti*) not only as the Golden Person seated in the sun, but also hidden in the cave of the heart among those who see Him as their *Inner-soul* even here." Mundaka. III. 1, 7.

(iv) **Valour** (వీర్యమ్.)

శ్రు. నావీర్యతమశ్శ్రేష్ఠతమశ్చ। నృసింహతాపనీయ. II. 4.

"The Supreme Being, in His incarnation as *Narasimha* (half-man and half-lion) is the most *valourous,* and of the highest excellence."

Nrisimha. II. 4.

(v) **Power (infinite)** = శక్తి.

శ్రు. పరాఽస్య శక్తిర్వివిధైవ శ్రూయతే. శ్వే. VI. 8.

"His (Nàràyana's) Power is manifold, and is of the highest order."

Swetas. VI. 8.

(vi) **Essence of concentrated Glory** (తేజః)

శ్రు. సమూహ తేజః............... ఈశావాస్య. I. 16.

"O Lord, show thyself as essence of concentrated glory."

Isâvâsya. I. 16.

7. **The Prime Cause and Creator, Protector and Destroyer of the Universe,** ***which He does at pleasure.*** (అఖిలజగదుదయవిభవలయలీలః.)

శ్రు. యతోవాఇమానిభూతానిజాయన్తే।
యేనజాతానిజీవన్తియత్ప్రయన్త్యభిసంవిశన్తి।
తద్విజిజ్ఞాసస్వ, తద్బ్రహ్మేతి॥ తై. III. 1.

"*That* (Nârâyana) from Whom these beings are born, *that* by Whom, when born, they live, *That* into Whom they enter at their death, try to know *That*. *That* is *Brahman*." Tait. III. 1.

(2) విశ్వక్రీడారతిప్రభుః। మైత్రి. V. 1.

"The Lord who takes a *sportive* delight in controlling the affairs of the Universe." Maitri. V. 1.

(Cp. Vedanta Sutra. II. 1, 23:—లోకవత్తులీలాకైవల్యం.)

Thus manifests the triumphant Glory of the Lord in this mundane universe:—

శ్రు. యస్సర్వజ్ఞస్సర్వవిత్, యస్యైష
మహిమాభువి............ ముణ్డక. II.2.7.

"He (Nârâyana) Who understands the nature of all things, and Who knows their characteristics as well in detail. To Him all the Glory of this universe belongs." Mundaka. II. 2, 7.

8. **The Inner-soul of all creation—animate and inanimate.**

శ్రు. యఆత్మనితిష్ఠన్ఆత్మనోఽన్తరః...యఃపృథివ్యాం
తిష్ఠన్పృథివ్యాఅన్తరో; యోఽప్సుతిష్ఠన్
అద్భ్యోఽన్తరః। యోదివితిష్ఠన్
దివోఽన్తరో............ బృహదా. III. 7. 2.

"He Who *dwells in the individual soul,* and Who is different from the latter (individual soul.)...... He who dwells in the earth and who is different from the same; He who dwells in water, and who is different from that element, He who dwells in the ether, and who is different from that element." Brihad. III. 7, 2.

9. **The Being who is a terror to the recalcitrant and a refuge** ***to the obedient.*** (అఖిలచేతనాచేతనభయాభయహేతుః.)

శ్రు. (1) యదిదంకిఞ్చజగత్సర్వంప్రాణఏజతినిస్సృతం।
మహద్భయంవజ్రముద్యతం।
యఏతద్విదురమృతాస్తేభవన్తి॥
భయాదస్యాఽగ్నిస్తపతి।భయాత్తపతిసూర్యః।
భయాదిన్ద్రశ్చవాయుశ్చమృత్యుర్ధావతిపఞ్చమః॥ కఠ. II. 6. 2-3.

"That Brahman (Nârâyana) is a great Terror, like a drawn sword, to all recalcitrant objects (breakers of His commandments) who had their origin from Him; and those who know Him (acting up to His commandments) become immortal."

"From Terror of Brahman fire burns, from the same the sun burns (shines); from (His)terror Indra (rains), and Vâyu (blows), and Death runs away as the fifth (Panchama.)" Katha. II. 6, 2-3.

(2) యస్సేతురీజానానామక్షరంబ్రహ్మయత్పరం।
అభయంతితీర్షతాంపారంనాచికేతంశకేమహి॥ కఠ. I. 3. 2.

"May we be able to approach that Lord, the Highest Imperishable Brahman, Who is attainable by the *Nâchiketa* rite, Who himself is the bridge (of salvation) for sacrificers (devotees); and Who is the safest *Bank and Refuge* to those who wish to cross the Ocean of misery and unhappiness (*samsâra.*")

(3) ఏతదమృతమేతద్బ్రహ్మేతి. ఛా. IV. 15. 1.

"This (Náráyana) is the Immortal, the safest Refuge, this is Brahman." Chandog. IV. 15, 1.

10. **The Bestower of eternal Bliss and Immortality.** అసాధారణామృతత్వప్రాప్తిహేతుః.)

శ్రు. (1) యఏతద్విదురమృతాస్తేభవన్తి।
తదితరేదుఃఖమేవానుయన్తి॥ బృహదా. IV. 4. 14.

"Those who know Him (Brahman) become *immortal*, whereas others suffer pain indeed." Brihad. IV, 4, 14.

(2) బ్రహ్మణోహిప్రతిష్ఠాహమమృతస్యాఽవ్యయస్యచ।
శాశ్వతస్యచధర్మస్యసుఖస్యైకాన్తికస్యచ॥ గీతా. XIV. 27.

"For I am the abode of Brahman, the Immortal and the Immutable, as also of the eternal Law (Dharma) and of the unfailing Bliss." Gita XIV, 27.

11. **The relative of all beings in every respect.**
(సమస్తచేతనాచేతనవస్తుజాతసకలవిధబన్ధుః.)

శ్రు. (1) యోనఃపితాజనితాయోవిధాతా। ఋగ్వే. X. 82. 3.

"He who is our Father, Progenitor, and Protector."Rig. X. 82, 3.

(2) పితాహమస్యజగతోమాతాధాతాపితామహః॥ గీతా. IX. 17.

"I am the Father of this Universe, the Mother, the Supporter and Grandsire." Bhagavadgita. IX. 17.

12. **The All-pervading Being** (సర్వవ్యాపకః.)

శ్రు (1) విశ్వతశ్చక్షురుతవిశ్వతోముఖో
విశ్వతోబాహురుతవిశ్వతఃపాత్. ఋగ్వేద. X. 81, 3.

"He (Náràyana) is the Lord who has His eyes, His face, His arms, and His feet in every place throughout all space." Rigveda. X. 81, 3.

(2) సఏవాధస్తాత్ సఉపరిష్టాత్
సపశ్చాత్ సపురస్తాత్ సదక్షిణతః
సఉత్తరతఃసఏవేదంసర్వమితి॥ ఛా. VII. 25, 1.

"The Infinite (Lord Nàràyana) is indeed below, above, behind, before, right and left. (*It*) is indeed all this." Chandog. VII. 25, 1. (Vide Brahmasutra. I. 2, 1:—సర్వత్రప్రసిద్ధోపదేశాత్)

13. **The supporter of all creatures — animate and inanimate.**
(చేతనాచేతనవిధరణః.)

శ్రు సంయుక్తమేతత్ క్షరమక్షరంచ
వ్యక్తావ్యక్తంభరతేవిశ్వమీశః॥ శ్వే. I. 8.

"The Lord *supports* all this together, the perishable and the imperishable,—the developed and the undeveloped." Svetas. I. 8

14. **The Paramount Lord or Sovereign over all creation — animate and inanimate** (సమస్తచిదచిదాత్మకప్రపంచేశానః.)

శ్రు ఏషసర్వేశ్వరఃఏషభూతాధిపతిః ఏషభూతపాలః బృహదా. IV. 4. 22.

"He (Nàràyana) is the *Lord* of all, the *King* of all beings, the Protector of all things." Brihad. IV. 4. 22.

15. **The Inner-soul of all things** (సర్వాన్తర్యామిన్.)

శ్రు. సర్వవ్యాపినమాత్మానం క్షీరేసర్పిరివార్పితం। శ్వే. I. 16.

"The Supreme Self (Nârâyana) pervades everything like butter (ghee) contained in milk." Svetas. I, 16.

16. **The Being approached and adored by all (సర్వోపాస్యః.)**

శ్రు. ఏతద్జ్ఞేయంనిత్యమేవాత్మసంస్థం।

నాతఃపరంవేదితవ్యంహికించిత్॥ శ్వే. I. 12.

"This Paramâtman, who rests eternally as *Inner-soul* within the individual self, should be known, and beyond *This* there is nothing else to be known." Svetas. I, 12.

Now that the fundamental characteristics of the *Supreme Lord* (I'svara) and *the individual soul* have been briefly understood, an attempt may be made here to explain and analyse the *relationship* that subsists between these two *entities*. With reference to this question, there was unfortunately some occasion for the Indian Philosophers and Reformers to entertain different views. Now what is the nature of this *relationship*? One set of philosophers, relying upon certain Vedic Texts — such as (తత్త్వమసి = *Tattvamasi*) maintain that this *relationship* is one of *identity*; that the *Supreme Being, Parabrahman*, manifests *Itself* as *Isvara* on being approached and affected by *Mâya* (Prakriti), and then performs the process of *creation, preservation and destruction*; that during this stage *that very Being* is seen as *Jîva* or *individual soul* owing to the influence of *Avidyâ* (Ignorance). This doctrine is variously styled as Non-Dualism, Advaitism, or Idealistic Monism, and found in modern times its greatest and most renowned supporter in Sri Bhagavân S'ankarâchârya. Again, another set of philosophers, relying upon certain other Vedic Texts equally important—such as (1) ద్వాసుపర్ణాసయుజాసఖాయా... (2) జ్ఞాజ్ఞౌద్వావజావీశనీశౌ ...went, as it were, to the other extreme, and maintain that the two *entities* are quite *different* and *independent*, that *the One* is the *Being of Infinite Wisdom* and *the other* is the

finite individual soul, affected with *ignorance,* and hence holds a dependent or subordinate position. This doctrine stands as the basis of Dualism, the staunchest supporter of which in modern times is Sri Bhagavân Mâdhavâchârya. A third set of philosophers, adopting the principle of the *golden mean,* maintain that no *Vedic Texts* should be considered *Gauna* (గౌణ) or *unimportant relatively,* and that all passages referring to the nature of the *Parabrahman* (Supreme Being) are *equally authoritative,* and that, in explaining them, one should aim at a *rational reconciliation.* The system propounded by these philosophers is known as *Visistâdvaitism* (Vaishnavism), or Qualified Non-Dualism or Advaitism. According to this system, the texts referring to the *apparent identity of Brahman and the individual soul* such as—

(1) తత్త్వమసిశ్వేతకేతో. ......O Swetaketu, *Thou* art *It.* Chandogyya.

(2) అయమాత్మాబ్రహ్మ. ......*This soul* is the *Brahman.* ...... do ......

(3) అహంబ్రహ్మాస్మి. ... ... *I* am *Brahman.* .... do ......

(4) ఐతదాత్మ్య మిదంసర్వమ్....*This Universe has Parabrahman (Sat) as its soul.* Chândog.

(5) సర్వంఖల్విదంబ్రహ్మ.......*All this universe* is *Brahman indeed.*

should be construed as referring to a *relationship of co-existence* as eternal and inseparable as the *entities* themselves, similar to what is noticeable in this world (if we are to apply *human* similes) between *Substance and Attribute* (విశేషణవిశేష్య, ధర్మధర్మి భావము) or between the body and the soul (శరీరశరీరిభావము), or between the object (such as gold) and its *various modifications* (ప్రకారప్రకారిభావము)— such as gold bracelet, gold necklace, finger-ring, gold-zone, gold rings &c. As for those texts of the Upanishads such as—

(1) ద్వాసుపర్ణాసయుజాసఖాయా...సమానంవృక్షంపరిషస్వజాతే.

Two birds (The individual soul and the Supreme Spirit) inseparable friends, cling to the same tree. Rigveda. I. 164, 20.

(2) జ్ఞాజ్ఞౌ ద్వావజావీశనీశౌ... శ్వే. I. 8.

"There are two, one knowing (Isvara), the other not-knowing (*jiva*); one the Lord, the other a *dependent*." Svetasvatara. I, 8.

(3) క్షరాత్మానావీశతే దేవ ఏకః. శ్వే. I. 9.

"The one God controls both Matter and Spirit."
Svetasvatara.* I, 9.

which refer to their apparently-independent existence, it is to be observed that these texts refer only to the *mental analysis* of the two *inseparable entities*, and that they are never seen to exist *independent* of each other. The most lucid, happy, and powerful exposition of this doctrine was made by Sri Bhagavân Râmânujâchârya in his 'Sri Bhashya'.

This *immutable relationship*, though eternally existing, is not recognised by the individual soul as long as it is affected with *Avidya* or Ignorance, and hence confined within the narrow limits of the material body. All the same, *this relationship eternally exists*, although there was no recognition of the same on the part of the individual soul; and it remains unaffected for ever and ever. When the human soul understands its real nature by *the Grace of God* through a competent spiritual preceptor, this *relationship* is brought home to the human being. This situation is not inaptly compared in the Upanishads to that of persons who have been daily walking over the very spot where the treasure they seek after is hidden, without the least knowledge of the existence of this important treasure at that very spot, the original passage so tersely expressed in the Upanishad being:—

తద్యథాపి హిరణ్యనిధింనిహితమక్షేత్రజ్ఞా ఉపర్యుపరిసఞ్చరన్తోనవిన్దేయుః।
ఏవమేవేమాస్సర్వాఃప్రజాఅహరహ ర్గచ్ఛన్త్యేతంబ్రహ్మ లోకంనవిన్దన్త్య
నృతేనహిప్రత్యూఢాః॥ ఛా. VIII. 3. 2.

* An edition of **Svetasvatara Upanishad** with the Visistâdwaita commentary and English Translation and Notes will soon be published.

"As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the same, and do not discover it, thus do all these creatures day after day approach *Parabrahman* (Lord Nârâyana) seated as the *Inner-soul* in the human heart, and yet do not *realise* Him, because they are led astray by *Untruth or Ignorance.*" Chandog. VIII. 3, 2.

To take another illustration, a very young boy, after a lapse of several years, comes in contact with his *father* who had been separated from him several years ago, but has not been able for some time to recognise him *as such*, though he used to see him almost daily; and from enquiries casually made and duly substantiated through his mother, the boy subsequently recognises in him the *father*, and finally identifies him as his own parent, and then mutual recognition is the result.

Hence it will be seen that the aim of mankind has been to get at a clear conception of this *divine eternal relationship*; and the prophets, messiahs, and saviours of each nation have been making honest endeavours, with the help of superior knowledge and genius they were endowed with, to unravel this *mystery* as far as possible, so as to be within the reach and comprehension of ordinary mortals. The communications of these spiritual leaders have been preserved in their own respective sacred writings. Man, by virtue of his innate tendency implanted in him, endeavours to raise himself to a higher level in the scale of spiritual development. Sometimes the material part of his nature has the better of him, when he surrenders himself to low passions and desires; or his spiritual nature reigns supreme, when virtuous and noble deeds are done, or noble thoughts entertained at the dictation of his moral principle. He aspires to elevated knowledge, but *he cannot attain to it*, clogged as he is with a material covering. "Man wishes" writes Dr. Bremser, the German Naturalist, "to make out the primary causes of all that exists, but he cannot get at them. With less intellectual faculty, he would not have had

the presumption even to desire to know these causes; and if he were more richly endowed, they would have been clear to him." On the same question Dr. Pouchet, the French naturalist and philosopher states—"In man *matter* and *spirit* exist in almost equal parts, that is to say, man is half spirit and half matter. Bremser, in advancing this proposition takes his stand upon the fact that in man it is sometimes *spirit* which governs and subdues *matter*, and sometimes matter which dictates *laws* to *spirit* with equal power and success on the side of each." * Even such beings as are generally recognised in the world as the *Avatârs or incarnations or prophets*, whose intellects were undoubtedly of a very high order, have tried their best to communicate their "*Revelations*" to their respective fellow countrymen in such language as they considered simplest for human intelligence, through their respective native or sacred tongues. Above all, the Vedas, and other sacred "Words of God" have attempted to explain and communicate to mankind the real nature of this *mysterious relationship* as much as possible, declaring at the same time that the *conception of God* is so sublime and grand and infinite that it is really incomprehensible and unknowable *to the fullest extent*. The first conception of the Almighty Being as found in the Holy Vedas is briefly summed up thus. "Perfect Truth; perfect Happiness; without equal; Immortal; Absolute Unity whom neither speech can describe nor mind comprehend; All-pervading; All-transcending; Delighted with His own boundless Intelligence; not limited by space or time; Without Feet, moving slowly; without Hands, grasping all worlds; without Eyes, all-surveying; without Ears, all-hearing; without an intelligent guide, understanding all; without cause, the First of all causes; All-ruling; All-powerful; The Creator, Preserver, Transformer of all things: such is the Great One." S. W. Jone's Works. Vol. VI. (Vide Lord Gouranga or Salvation for all, Vol. II.)

* "The Day after Death—L. Figuier. p. 46.

As a description of the First Cause and Suprime Being, this *conception* has never been equalled. This is as grand as the Object Itself. But the *Being* described above did not come within the comprehension of the *ordinary man of limited powers* who hankered after a friendly *Protector, a Companion and an Object of Love*. There is in the heart of almost every man an ardent desire for a *communion* with God, more or less developed according to his constitution or training—" the desire is universal, and is felt by almost every one, at one time of his life or other, for a closer intimacy with the mysterious Being who gave him life." (Lord Gouranga Vol. II. p.)

Various have been the attempts, more or less successful, on the part of the great saints and sages at different times in different countries, to meet this universal want by explaining in an intelligible and simple way this sublimest conception of God, so that they may be easily comprehensible. In our own land, amongst the various attempts at elucidation of this *divine mysterious relationship*, the one current in Southern India amongst the Dravidians, and highly approved of and systematised by the Alvârs (Divine apostles), and recommended for adoption by subsequent Achâryâs treats of the same in a most popular manner, so as to be *pretty* intelligible even to the ordinary masses (*Nâdunagaramunangariya* = நாடுநகரமுநன்கறிய) ; and is in conformity with the social and domestic functions and relationship which are frequently exercised in course of their daily avocations, and with which they are familiar. Hence such social domestic similes as father and son, husband and wife, mother and child, master and servant, friend and friend, proprietor and property &c., are often employed to denote this sublime and mysterious conception; and this idea is very tersely expressed in the following well-known Sanscrit distich:—

పితాచరక్షకశ్శేషీ భర్తాజ్ఞేయోరమాపతిః।
స్వామ్యాధారోమమాత్మాచ భోక్తాచాద్యమనూదితః॥

"The Almighty Lord Nàrâyana, consort of Lakshmi, may be conceived as holding *any* of the following *nine relationships* with reference to the human soul." viz.—

(*a*) *Father.*
(*b*) *Protector.*
(*c*) *Appropriator.*
(*d*) *Upholder.*
(*e*) *The Known.*
(*f*) *Master or Lord.*
(*g*) *Container.*
(*h*) *Soul.*
(*i*) *Enjoyer.*

Hence the mutual relationship subsisting between the *Supreme Lord Parabrahman* on the one hand, and the *individual* or *human soul* on the other may be briefly expressed thus :—

(*a*) *Father and Son* (పితాపుత్ర)
(*b*) *The Protector and the protected* (రక్ష్యరక్షక)
(*c*) *The Appropriator and the appropriable* (శేష.శేషి)
(*d*) *The Upholder and the upheld (Husband and Wife)* (భర్తృభార్యా)
(*e*) *The Knowable and the knower* (జ్ఞాతృజ్ఞేయ)
(*f*) *The Proprietor and property (Master and Servant)* (స్వస్వామి)
(*g*) *The Container and the contained* (ఆధారాధేయ)
(*h*) *Soul and body* (శరీరశరీరి)
(*i*) *The Enjoyer and the enjoyable* (భోక్తృభోగ్య)

Let us briefly examine the above seriatim.

i. **The relationship of Father and Son.** (పితాపుత్రసమ్బన్ధ—విశేషణవిశేష్యసంబన్ధ). The mysterious relationship that eternally subsists between the *Supreme spirit* and the *individual soul* is often compared by ancient sages to that subsisting between *Father and Son.* The parents, unasked by their children, will have their interests at heart, and always do what is best for them; and will endeavour, to the best of their ability and resources, to look after their comforts, and

to bring back to the right path the erring sons, if gone astray, as early as possible, forgiving all their thousand and one faults—even the most heinous offences. Similarly, the Almighty Lord looks after the welfare of the individual souls who are His *children*, and takes no heed of their shortcomings or faults, out of His Goodness and Mercy; but tries to direct them by all possible means towards higher achievements, rectifying any mistakes into which they may have fallen, and finally leading them on to the final goal till they attain to perfection and complete identification with Him with respect to eternal bliss and sublime glory. To prominently indicate the inseparable nature (అవినాభూతసంబన్ధ) of the two entities, this relationship is sometimes designated as (1) *Viseshanavisèshyabhâva* (విశేషణ విశేష్యభావ) that is, the relationship between *Substance* and *Attribute* as in a cloth and its whiteness; flower (విశేష్య) and its fragrance (విశేషణ); and as (2) *Prakâraprakarìbhava* (ప్రకార ప్రకారిభావ) that is, the relationship between the object and its various modifications as "air" and its different varieties—such as షడ్జ, గాన్ధార, మధ్యమ, ధైవత. The references that illustrate *this relationship* are:—

(1) ఋ. యోనఃపితాజనితాయోవిధాతా॥ ఋగ్వేద. X. 82. 3.

"He (Nârâyana) who is our Father, Progenitor, and Director."
Rigveda. X. 82, 3.

(2) సనోబన్ధుర్జనితాసవిధాతా... శ్వేతాశ్వ॥

"He is our Relative, Progenitor, and Director. Svetas."

(3) స్మృ. పితాహమస్యజగతో మాతాధాతాపితామహః॥ గీతా. IX. 17.

"I am the Father of this Universe, the Mother and Protector as well as the Grandsire." Bhagavad. IX. 17.

(4) సర్వయోనిషుకౌన్తేయ మూర్తయస్సమ్భవన్తియాః।
తాసాంబ్రహ్మమహద్యోని రహంబీజప్రదఃపితా॥ గీతా. XIV. 4.

Whatever Forms are produced in the various wombs or organisms of the creation, O Arjuna, to them all "*Prakriti*" is the Mother, and I the *Seed-giver and Father*." Bhagavad. XIV. 4.

ii. The Relationship of the Protector and the Protected (Rakshyarakshakasambandham=రక్ష్యరక్షకసంబన్ధమ్):—

The Lord is called The Protector (రక్షక) by virtue of His kind *protection* extending over the whole universe, and the *individual soul* is of course the "protected," (రక్ష్య), being an entity entirely dependent upon the Supreme Spirit.

This *protection* is of two kinds, He having no *personal friend or enemy*, as is evident from the following extract :—

సమోఽహం సర్వభూతేషు న మే ద్వేష్యోఽస్తి న ప్రియః॥ భగవద్గీత IX. 29.

"I am disposed equally towards all creatures, neither is there any one specially hateful, nor any specially beloved, to Me." Bhagavad. IX. 29.

The first kind of *protection* refers to those souls that lead a righteous life in conformity with His commandments as contained in the sacred writings of each nation styled "Revelation." To these He will be favourably disposed, as they do not swerve from the path of duty and righteousness; and they attain to eternal bliss and perfect equality in due course, and become participators in the eternal enjoyment of His Glory, Goodness, Mercy and other Excellences. (Vide Vedanta Sutras IV. 4, 17—21.)

The second kind of *protection* refers to those *erring* souls who have gone astray, and whom He wishes to bring round, as a loving parent does his disobedient and unrighteous son, by various means—such as good company, sound advice through a competent teacher, a timely warning, or an effective threat. If these should fail owing to the dire influence of the sinner's *Karma*, He, out of His Infinite Mercy and Goodness, determines at last to save him by resorting to physical force, viewing him as His *direct enemy*, and punishes him by killing him, that is, severing the entrapped innocent soul from his *Karmic* body. This generous act of His is *apparently a punishment, but is really a blessing in disguise*, inasmuch as

the very act of coming before His Glorious Presence *even as an enemy* to the Almighty, gives these *erring souls* an opportunity to test their *poor* strength with that of the *unfailing and inexhaustible valour* of the Supreme Lord, and thus they come to know their *littleness* in His August Presence. As a consequence, these recover their lost balance, give up all false ideas due to the influence of Ahankâra, and are finally saved. When the most heinous offenders are thus saved, need we say that those who give up after repentence their evil ways, also share in the forgiveness so bountifully extended to all creatures that show the least sign of compunction! This explanation will, to a great extent, account for the *salvation and final liberation of Kamsa*, king of Madura, *Chaidya*, king of Berars, and *Véna*, king of Oudh, who were His deadly enemies, as recorded in Sri Bhâgavata. To illustrate that He is the *Protector* of all beings in the Universe without distinction of caste, color, or creed, the following extracts may be quoted :—

(1) జ్ఞః సర్వగో భువనస్యగోప్తా॥ శ్వేతా. VI. 17.

"He is the *Knower*, the *Ever-Present*, and the *Protector of the world*." Svetas. VI. 17.

(2) సంహారార్థంచశత్రూణాం రక్షణాయచసంస్థితః॥ కృష్ణోపనిషత్. 21.

"He has established Himself for the work of the destruction of His enemies, as well as for the Protection of his votaries."

Krishna Upanishad. 21.

(3) రక్షితాజీవలోకస్య ధర్మస్యపరిరక్షితా। రామాయణ I. 1. 13.

"He (Râma) is the Protector of all animate objects, as well as the special Protector of Laws. Ramayana. I. 1, 13.

3. The relationship of the Appropriator and the appropriable. (Seshaseshisambandham=శేషశేషీసంబన్ధః.)

This relationship represents the Almighty as the *Lord Paramount, Master, the Appropriator, and Absolute Monarch* (శేషీ), while

the *individual soul* is represented as *wholly dependent on, or liable to,* or *appropriable* to (శేష) the other. The dependence of the soul consists in his doing work in accordance with the sweet Will and Pleasure of the Supreme Being; and hence the *two entities* may be viewed in this respect as the *appropriable and the Appropriator*, respectively. This may be illustrated by a reference to the functions of the human body. Just as the senses as well as the motor organs of our body act in conformity with the sweet will and pleasure of the *embodied being* (individual soul = దేహి), and obey his dictates as a united band under one ruler, in the same manner *these individual souls,* forming the *body* (శరీర) of the Almighty, act consistently with the wishes of the Supreme Lord at all times, in all places, and under all circumstances. As regards this *Sêsha-sêshi'bhâvam* or Holy obedience (శేషశేషిభావము), Western Theology has not been silent. "To be given up to Him," Writes Robert Leighton, the learned divine, "as entirely His, to be moulded and ordered as His will, to be subject to His laws and appointments in all things, to have not only every action and every word, but even every thought too, subject to His will. This is called holy obedience." On this point our own classical sacred writings express themselves thus :—

(1) శ్రు. జ్ఞానమాత్మని మహతి నియచ్ఛేత్।
తద్యచ్ఛేచ్ఛాన్త ఆత్మని॥ కఠ. I. 3. 13.

"A wise man should keep knowledge within the self (*individual soul*) which is great; and he should keep *that* entirely *dependent upon the Supreme Being.*" Katha. I. 3, 13.

(2) అఙ్గుష్ఠమాత్రః పురుషోఽన్తరాత్మా సదా జనానాం హృదయే సన్నివిష్టః। తం స్వాచ్ఛరీరాత్ ప్రవృహేన్ముఞ్జాదివేషీకాం ధైర్యేణ॥ కఠ. II. 6, 17.

"Lord Nârâyana is the Great Person, seated as the Inner Soul (అన్తరాత్మా) in the hearts of men, not larger in size than a thumb, for the benefit of His devotees. Let a sage draw forth with steadiness

that Supreme Being from His body (individual soul), distinguishing the former (Parabrahman) from the latter (individual soul) with reference to the special characteristics, *solely belonging to the Supreme Lord*—such as:

(*a*) Supporting the Universe. (ధారకత్వ)

(*b*) Directing the Universe. (నియన్తృత్వ)

(*c*) Appropriatorship. (శేషిత్వ) Katha. II. 6. 17.

(3) అపరేయమితస్త్వన్యాం ప్రకృతిం విద్ధి మే పరామ్।
జీవభూతాం మహాబాహో యయేదం ధార్యతే జగత్ ॥భగవద్గీత VII. 5.

"This is My Lower Prakriti (Material Universe), whereas the other which is different from this, and by which this whole Material Universe is upheld, is My Higher Prakriti—the Living Spirit or Principle (individual soul)—*which forms My actual body.*"

Bhagavad. VI. 5.

This relationship is often referred to in the sacred writings of our Alvârs; and, as an instance, the following from *Tirumangai Alvâr's* may be quoted:—(Periyatirumoli 783).

கண்ணபுரமொன்றுடையானுக்கடியே
னொருவர்க்குரியேனோ?॥ பெ. திருமொழி 783.

"As I am *wholly dependent* upon Lord Nârâyana who has adopted Kannapura as one of *His Special Spots* (to manifest Himself to His votaries), *my humble services are entirely at His disposal*; and under such circumstances, can I ever be a servant of any other being?"

4. The relationship of husband and wife.
(Bhartrubharyasambandham=భర్తృభార్యాసంబన్ధః.)

This important relationship represents the Almighty Lord as the "*husband,*" while the *individual* soul is denoted as "*the wife.*" He is styled the "Husband" or Preserver (భర్తృ) inasmuch as He bears the protection and sole management of the whole Universe, *inclusive of the animate and inanimate creation*; and in relation to this protection this whole Universe is denoted as *His wife* (భార్యా — *that*

which is prote-ted or p eserved). On this point the Srutis thus declare :—

సంయుక్తమేతత్ క్షరమక్షరంచ వ్యక్తావ్యక్తం భరతేవిశ్వమీశః॥ శ్వేతాశ్వ. I. 8.

"The Lord *supports* all this together—the perishable and the imperishable, the developed and the undeveloped." Svetas. I. 8.

This relationship presupposes a time before which Lord Nârâyana was in His unmanifested state, *alone without a second.* When He willed, He divided Himself into two as *husband* and *wife* thus :—

శ్రు. సఇమమేవాత్మానం ద్వేధాఽపాతయత్।
తతఃపతిశ్చపత్నీ చాఽభవతాం॥ బృహదా. I. 4. 3.

He (Nârâyana) caused Himself to be developed into two (Parts). Then it was that "husband" and "wife" came into existence."

Brihad. I. 3, 7.

From the above, it will be evident that Parabrahman or Lord Nârâyana is the First Cause who showed Himself in two—*the male principle* as *husband*, and the *female principle* as *wife*, in the different forms of creation which constitute the Universe. Of the three entities (తత్త్వత్రయం), the *male principle* (పురుష) is *Isvara*, and the other two—the *animate and inanimate creation* (చిత్, అచిత్) form the *female principle* (భార్య). The relationship subsisting between the Lord (పురుష) and the individual soul with its body (భార్య) is one of *inseparability* as has already been pointed out, and the simile of "husband and wife" as applied to this mysterious relationship has reference to the *appropriability* (అనన్యార్హశేషత్వ) *and the intense Love* (ప్రీత్యతిశయం) that are manifested in beloved couples. In well-organised and civilised communities, the chaste wife is seen to be at the entire disposal of her lord and master in every respect; similarly the individual soul should be altogether at the disposal of the Great Lord Nârâyana acting in harmony with the Lord's Sweet Will and

Pleasure, and manifesting his obedience to His Irrevocable Dictates, and offering his humble services at His Feet with the most unflinching loyalty. On the other hand, the Lord reciprocates this feeling of Love in the same manner, as is patent from the following extracts from Bhagavadgita. VII. 17.

(2) ప్రియోహిజ్ఞానినోఽత్యర్థ మహంసచమమప్రియః॥

"I am much beloved to the sage who adores Me; and he is dear to Me."

(3) యేభజన్తితుమాంభక్త్యా మయితేతేషుచాప్యహమ్॥ IX. 29.

"Those who adore Me with devoted fervour will be with Me; and I shall be ever present to him as his Inner-soul." IX. 29.

The *relationship of inseparability* (అవినాభూతసంబన్ధ) so well brought out in this connection is further illustrated in the sacred writings thus by the well-known similes of the *sun and his beam, the flower and its fragrance.* (இரவையும் இரபாவரணையும் புஷ்பத்தையும் மணத்தையும்போலே.)

(4) అనన్యాహిమయాసీతా భాస్కరేణప్రభాయథా ॥రామా. యుద్ధ. 118. 18.

"As the rays do not exist apart from the sun, so Sita cannot live without Me." Ramayana. VI. 118, 18.

(5) అనన్యారాఘవేణాహం భాస్కరేణప్రభాయథా॥ రామాయణ, సు. 21. 15.

"I am *inseparable* from my Lord and Hero, Râghava, as the sunbeam is to the sun." Ramayana, Sund. 21, 15.

5. The relationship of the Knower and the Knowable (Gnatrugneyasambamdham=జ్ఞాతృజ్ఞేయసంబన్ధః).

In accordance with this view, the individual soul, being a conscious entity, is styled "the knower" or the cogniser, whereas the Object to be known and cognised is termed "the Knowable." While it is generally supposed that the Almighty is Unknowable and Incomprehensible, the Vedas declare that to the *initiated* His Characteristics can, *to a certain extent*, be known, and that what is

meant is that the excellences found in the Lord Paramount are so vast and multifarious and many-sided that they cannot be *sufficiently comprehended* by the *limited intelligence of embodied beings*, however specially endowed they may be. To illustrate that He is "the Knowable," the Srutis thus declare:—

(1) శ్రు. ఏతత్ జ్ఞేయం నిత్యమేవాత్మసంస్థం
నాతఃపరం వేదితవ్యంహి కించిత్ ॥ శ్వేతాశ్వ. I. 12.

"*This Which* rests eternally as *Inner-Soul* within the individual soul (జీవాత్మ) should *be known*; and beyond this *nothing* has to be *known*." Swetas. I. 12.

(2) నారాయణంమహాజ్ఞేయం విశ్వాత్మానంపరాయణం॥ తైత్తిరీయనారాయణమ్.

"Lord Nârâyana, the Inner-Soul of the Universe, the Best refuge of all, is the *Highest Knowable Entity*." Taittiriya Nârâyana.

To show that the individual soul is the knower and the possessor of knowledge, the following extract may be quoted:

(3) నహివిజ్ఞాతుర్విజ్ఞాతే ర్విపరిలోపోవిద్యతే
అవినాశిత్వాత్ ॥ బృహదా. IV. 3. 30.

"For "knowing" is inseparable from the knower (individual soul) because it cannot perish." Brihad. IV. 3, 30.

6. The relationship of the Proprietor and property (Swaswami-sambandham=స్వస్వామిసంబన్ధమ్.)

This relationship represents the Lord as *"the Proprietor*, inasmuch as He *governs* the whole of the animate and inanimate creation as their Inner-soul (అన్తర్యామిన్). Accordingly, *the individual soul is His property.* In this mundane world, the owner or proprietor of a property is seen to utilise his belongings in the best way he deems fit, irrespective of the wishes or conveniences of the dependent beings or things. He enjoys himself at their expense, using them according to his own sweet will and pleasure for his own benefit or for the benefit of others, makes them over to others,

if necessary, or keeps them unused under lock and key, or uses them with indifference, or throws them away as some good-for-nothing stuff. To do so, he has every right, and nobody can reasonably question such a procedure, *as the property is his.* In the same way the Supreme Lord may be considered to have every right and privilege to deal with his *property—the individual soul.* He may dispose of the soul in the best way He may deem suitable, either to elevate or to degrade him or otherwise dispose of him. Being a *dependent entity,* like the property or the belongings of a proprietor, the individual soul is bound to obey his Lord, and to adjust himself unto the sweet will and behests of his Lord, and his existence or happiness is solely dependent upon the Lord's Absolute Will. The Suzerainty of Nârâyana over the whole Universe, consisting of the *Chit* and the *Achit,* is referred to in unequivocal language in various places, a few of which are noted below:—

(1) శ్రీ. ప్రధానక్షేత్రజ్ఞపతిర్గుణేశః — శ్వేతాశ్వ. VI. 16.

"The Almighty Nârâyana is the Fountain of all Excellences, and the Overlord of Prakriti (inanimate creation) and Spirit (individual soul)." — Swetas. VI. 16.

(2) పతింవిశ్వస్యాత్మేశ్వరం శాశ్వతంశివమచ్యుతం। — తైత్తిరీయనారాయణ.

"Ever-existent Being of ever-lasting fame, *Lord* of the Universe, *the Director of individual souls.*" Taittiriya Nârâyana.

(3) సకారణంకరణాధిపాధిపో।

నచాస్యకశ్చిజ్జనితానచాధిపః। — శ్వేతాశ్వ. VI. 9.

He is the Primeval Cause and the Lord of all individual souls, of Him there is no progenitor, nor any *ruler* to *control* him. Svetas. VI. 91.

(4) అన్తఃప్రవిష్టశ్శాస్తాజనానాంసర్వాత్మా. యజుర్వేద అరణ్యక. III. 2. 4.

"Parabrahman, the Soul of all existences, and the Inner-Soul seated in the heart of all *embodied beings,* and the *Director* of the whole creation." — Yajurveda, Aranyaka. III. 2, 4.

(5) గతిర్భర్తా ప్రభుస్సాక్షీ నివాసశ్శరణం సుహృత్ ॥ భగవద్గీతా. IX. 18.

"Lord Nàràyana is the very Life, *Protector*, Governor, Witness, Fountain of life, Refuge and Friend." Bhagavad IX. 18.

7. **The relationship of the container and the contained** (Adhàràdhêyasambandham=ఆధారాధేయసంబన్ధమ్).

This is a relationship by which the Supreme Lord is regarded as the "Supporter or Container" of the whole creation, while the universe, consisting of matter and spirit, is styled the supported "or the contained." This *relationship* further illustrates the fact that without the support of the Almighty, the *Container*, there will be no chance for the "supported" (*individual soul*) who is "the contained", even to exist—much less to thrive or live comfortably. The soul is altogether powerless or incapable of any action without the support of the Great Lord, as is well pointed out in the following extract from the Upanishad:—

శ్రు. (1) తమేవ భాన్తమనుభాతి సర్వం।
తస్య భాసా సర్వమిదం విభాతి॥ కఠ. II. 5. 15.

"When He (Lord Nàràyana) shines, every thing shines *after Him*; by *His Light* all this is lighted. Katha. II, 5. 15.

(2) ఏష సేతుర్విధరణః ఏషాం లోకానామసంభేదాయ॥ బృహ.
IV. 4, 22.

He (Lord Nàràyana) is a *bank* (supporter) and a boundary, so that these worlds may not be confounded. Brihad. IV. 4, 22.

(3) విశ్వంబిభర్తి భువనస్య నాభిః। మహానారాయణ. I. 6.

The Creator of the Universe is the Being Who *supports* all creation. Mahànàrâyana, I, 6.

స్మృ. (4) భూతభృన్నచభూతస్థో... గీతా. IX. 5.

I am the *Supporter* of all creatures, but I do not expect any return from them for this." Bhagavad. IX, 5.

8. **The relationship of soul and body.** (శరీరశరీరిసంబన్ధమ్ =S'ari'ra-s'ari'risambandham).

The relationship between the Lord and the individual soul is frequently compared to that found between the human soul and his body. The several members of the body are so intimately connected with the soul presiding over them that very often no distinction is observed between body and soul, and they speak of each other as if they were one and the same, and the attributes applicable to, and functions performed by, the body are often appropriated by the proprietor—the soul itself—as in such expressions (1) సుఖముగానిద్రను. (*I slept well*). (2) కృశుడను. (*I am lean*) as if the *act* of "going to sleep" or the *condition* of "leanness" formed his real attributes or qualities. The intimacy has developed itself so far that the *spirit* (Atman), though entirely distinct in his characteristics, sympathises with the affections and conditions of the body, identifies himself with it in all its various stages of action, and even *feels* its miseries and sorrows. "If only the finger of a man" writes Socrates, "is hurt, then the whole frame drawn towards the *soul* as a centre, and forming a united kingdom under one ruler, *feels* the hurt and sympathises with it, and we all say that the man (soul) has a pain in his finger." తేనవినాతృణమపినచలతి (Without His command, even a straw will not stir) is a common saying in the mouths of the sages showing the utter incapability of any independent action on the part of all created objects.

The same kind of intimacy and dependence is applicable to the human soul as related to Parabrahman or Lord Nàràyana. Hence all the individual souls form as it were *His Body*, and He is styled the "*Soul*" or "*S'ariri*" in relation to them. The individual soul is so entirely dependent upon the Almighty Lord for every one of its movements or actions that without His Power he is a nullity, and in Him "he lives, moves, and has his being," and the Lord is accordingly styled in the Upanishads "ప్రాణస్యప్రాణః" (Prànasyapránah

=The Moving Principle or Breath of the individual soul). The sacred texts in support of this view are:—

శ్రు. (1) యఆత్మనితిష్ఠన్ । ఆత్మనో౽న్తరో ।
యమాత్మానవేద । యస్యఆత్మాశరీరం॥ బృహదా.III. 7. 22.

"He Who dwells in the soul, and is different from the soul, Whom the soul does not know, Whose body the soul is." Bribad. III. 7, 22.

(2) యో౽క్షరమన్తరే సఞ్చరన్ । యస్యా౽క్షరంశరీరం...
ఏషసర్వభూతాన్తరాత్మా౽పహతపాప్మాదివ్యోదేవ ఏకోనారాయణః॥
సుబాల. VII. ఖండ.

He Who dwells within the soul, Whose body is the soul, is the very Lord Náráyana, the One Celestial Spirit, the Inner-soul of all creatures, and free from all evil. "Subâla. VII.

(3) మత్తఃపరతరంనాన్యత్కించిదస్తిధనంజయ।
మయిసర్వమిదంప్రోతంసూత్రేమణిగణాఇవ॥భగవద్గీతా. VII. 7.

O Arjuna (Dhananjaya) there is nothing higher than Myself. This whole universe is interwoven in Me, as beads in a thread."

Bhagavad. VII, 7.

(4) యంవైశ్వసన్తమనువిశ్వసృజశ్శ్వసన్తి
యంచేకితానమనుచిత్తయఉచ్చకన్తి।
భూమండలంసర్షపాయతియస్యమూర్ధ్ని
తస్మైనమోభగవతే౽స్తుసహస్రమూర్ధ్నే॥ భాగవత. VI. 16, 46.

"While the Supreme Lord breathes, all His representatives, the Patriarchal progenitors of the Universe, breathe; While He works through the senses, all souls work through their senses; when compared with Whose Head the whole of this mundane world appears as small as a mustard—to that Venerable thousand-headed Supreme Being I offer my obeisance. (Vide Visistàdvaita commentary on Vêdânta Sutra—అవస్థితేరితికాశకృత్స్నః I. 4. 22.) Bhàgavata. VI. 16, 46.

9. **The relationship of the Enjoyer and the enjoyed (భోక్తృభోగ్య సంబన్ధః.=Bhokthribhôgyasambandham.)**

This relationship represents the Almighty as the "**Enjoyer**", and the soul as the "**enjoyed.**" Just as an individual uses his own articles and belongings for his own advantage and comfort, and

enjoys them through his senses in accordance with his sweet will and pleasure, similarly the Lord uses the individual souls which belong to Him as His own instruments for His own benefit and recreation as He pleases. Hence He is styled the "Enjoyer." The humble individual soul, on the other hand, has to adjust himself so agreeably as to identify his movements with those of his Lord and Master, and act and behave harmoniously with the will of his Superior, so much so that his movement should be in consonance with the sweet Will and Pleasure of the Almighty Himself, but never in agreement with either his own will, or with a combination of circumstances resulting from a compromise between his will and that of the Almighty. The so-called *enjoyment* on the part of the Lord is no other than the act of receiving acknowledgments of thanksgiving and prayers and salutations and songs of halleluiahs proceeding from the individual souls as forming part and parcel of their duty. This *act* of the devotees as if they are one with Him is alluded to by the venerable Nammâlvâr in the following passage:—

அன்றைக்கன்றென்னைத்தன்னாக்கியென்னாற்றன்னை
இன்றமிழ்பாடியவீசனையாதியாய்
நின்றவென்சோதியையென்சொல்லிநிற்பனோ. திருவாய்மொழி.751.

"How can I adequately express my gratitude for all His Kindness and Mercy in making me become Himself, in converting poor me into a being as perfect as Himself, often lifting me up on occasions of my slipping into error, Himself causing me to sing, in the melodious Tamil tongue, halleluiahs in His praise.—He, the Great Lord, the First Cause, and the Fountain of all Light and Glory." Tiruvoimoli. No. 751.

Other quotations from the sacred writing are—

(1) శ్రు. యస్యబ్రహ్మచక్షత్రంచఉభేభవతఓదనః।
మృత్యుర్యస్యోపసేచనః।
కఇత్థావేదయత్రసః॥ కఠ. I. 2. 25.

"Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food; and Death itself is a condiment.
Katha. I. 2, 25.

(2) శ్లో. అహంహి సర్వయజ్ఞానాం భోక్తాచప్రభురేవచ। గీతా. IX. 24.

"I am the *Enjoyer* of all sacrifices, as well as the Director."

Bhagavad. IX. 24.

(3) தீரவிரும்புண்டநீரதுபோல வென்னாருயிரை
யாரப்பருக வெனக்காராவமுதானாயே. திரு. 1096.

"In *drinking* me (my soul) as completely as a red-hot iron would do (absorb) the water, Thou hast become my *nectar-like amiable Darling.*" Tiruvoimoli. 1096.

Of the nine kinds of relationship enumerated above, *that* upon which the Alvârs lay great stress as the most appropriate to denote the nearest approach to the mysterious relationship subsisting between the Lord and the individual soul, is that of the fourth, viz the relationship of "husband and wife". The intensity of Love with which these divine apostles venerate the Lord leads them often to represent themselves as the *wife*, and the *Lord as their husband*. In no other relationship, as conceived by man, is the depth of feeling of Love so well exhibited as in this. Accordingly most of them represent their souls individually as *Nayiká* (నాయికా= mistress) approaching their beloved *Nayakah* (నాయక=master) the Great Lord, Fountain of Love, Parabrahman, Lord Nârâyana, with a unique degree of pious devotion and extreme intensity of feeling that they forget themselves and their individuality for the time, and pine for the long expected communion with the Lord as the highest consummation of all their aspirations. So great a veneration for the Lord was felt by Nâmmâlvar, the most prominent of the group, that he, in many passages of his sacred writings, takes upon himself the happy and enviable position of a devout and chaste *wife*, and approaches the Lord (husband) with a love that passeth understanding. One or two instances may be quoted here by way of illustration:—

(1) அருளாதநீரருளியவராவிதுவராமு
னருளாழிப்புட்கடவீரவர்வீதியொருநாளென்று.
திருவாய்மொழி 39.

" O my darling bee, exclaimed the lover (Saint Nammâlvâr in the position of a *wife*) in her pining isolation from her Beloved Partner, "when you happen to see my Partner and Lord, the Fountain of all Grace, be pleased to make mention of the following to Him—'Thou hast not yet been gracious enough to extend Thy sympathy towards Thy consort (the Alwâr). Before *she* gives up her ghost in despair owing to Thy indifference, show so much at least of Thy Mercy as to send word to *Thy consort* through Thy messenger and vehicle, Garuda, the store-house of kindness, not to pine away but to take courage a little till Thou, Lord and Master, returnest as expected, which will assuredly take place soon."

(2) சிந்திக்குந்திசைக்குந்தேறுங்கைகூப்புந்திருவரங்க
த்துள்ளாயென்னும்।
வந்திக்குமாங்கேமழைக்கண்ணீர்மல்கவந்திடாயெ
ன்றென்றேமயங்கும். திரு 678.

"My daughter (Alvâr)" exclaims the mother, "is always gloomy and pensive, is thoroughly bewildered, again revives, entreats for Grace with folded hands, invokes and addresses her Beloved Lord of Tiruvaranga (Sreerangam), supplicates and begs for an interview with tears streaming, and a heart sobbing, and finally swoons out of sheer disappointment." (Such is the intensity of the feeling of Love which the human soul ought to bear in relation to the Lord.)

In the case of Andâl, the poetess and the devout divine apostle, the advantage is still greater. By nature, she was favourably situated to take up the position of a wife, and approach her Lord and Husband with all the intensity of Love that a female devotee, of unflinching loyalty and piety like Andâl, is capable of exercising. From her very early life she would not brook the idea of her wedding any being other than the "*Supreme Lord Himself*," and this feeling of Love developed itself so far, when she grew to womanhood, that all her noble thoughts are colored by a natural and instinctive feeling of devout affection and obedient service as the wife of the Almighty Lord. In this respect, she has an immense advantage over the other Alvârs, in that they had to work up their feelings with supreme effort and extreme perseverance to realise God and enjoy

the mysterious communion with the Lord in the capacity of a wife, whereas for Andâl, such a position was the easiest thing she could think of, being fitted by nature for such a situation.

In this connection, a question may be raised as to whether it is in consonance with the laws of nature that man should be allowed due exercise of all his functions of the virtuous side of his emotional nature exhibiting, for instance, his Sympathy, Love, Mercy, and the like. While some philosophers maintain that even such feelings should be restrained, or wholly repressed in order to have the little energy of man conserved for the highest purpose of life—devoted service to God and the fulfilment of His Purpose—there are others again who hold the doctrine that no natural human feeling found under the sun, which is of a virtuous nature, should be repressed, as such a process is *prima facie* deviation from the purpose of Heaven, and that they should all have proper exercise in the most natural and righteous course. The creation of man as a social being, living in the midst of kith and kin and exercising various functions of domestic relationship, clearly indicates the Will of Heaven that man is expected to develop his faculty of *Love* in diverse ways and cultivate the same to the highest degree. This indestructible **Love** takes the form, in domestic circles, of the feeling of *affection* between *father and son* known as '**parental love**' on the one hand and "**filial love**" on the other; that subsisting between *husband and wife* is styled "**conjugal love**", and that cordial feeling existing between *friend and friend* is known as **friendship**. All such kinds of relationship, emanating from the exercise of the faculty of **Love** in a variety of aspects, are intended to be exercised and developed to the highest degree on the part of man, the highest being of the animal kingdom. On this point writes a distinguished Indian writer thus:—"The distinctive feature of

Vaishnavism is that it teaches man how to attain to God by what may be called worshipping Him **"domestically"** Man is a domestic being; and he forms different relationships. Human beings are related to one another as father and son, brother and brother, wife and husband, and as friend and friend. Thus originate **paternal** and **filial love, fraternal love, conjugal love** and **friendship**. Man has this four-fold attraction in his domestic life, and God has made him a *sociable being*, with a view to give him an opportunity of cultivating these four kinds of love.

In the beginning of his Introduction to the Immortal Song, the Bhagavadgita, Sri Bhagaván S'ankarâchârya makes mention of two *lives* as being ordained by God for mankind to adopt in fulfilment of His Great Purpose. One is *Pravrittimàrga*) (ప్రవృత్తిమార్గ = life of action) intended for the majority of mankind; and the other is *Nivrithimarga* (నివృత్తిమార్గ = life of inaction or passivity) intended for the favored few, who are expected to lead a pure and undisturbed life of retirement, concentration and devotion with the view of final absorption into the Great Self. The former mode of life is the one to which the major portion of mankind has to resort. Human beings are ordained to lead a communal life as members of different societies, and each community is divided into a number of families, where the several units composing the whole are expected to exercise their several domestic functions, mutually cooperating with and helping each other. In this life it will be seen that one and the same individual exercises diverse relationship with reference to the different members of the family. For instance, one elderly individual exercises the relationship of the "father" in relation to his children, of a "*brother*" with respect to his uterine brothers, of the "husband" in relation to his wife, and of "a friend" in his bearing to another individual who has been in good intimacy with him. Hence it is enjoined

in accordance with the *Pravrithimârga* above referred to, that such relationships should be duly exercised in all its aspects before a householder is expected to enter upon the life of a hermit or an ascetic ; and the Upanishads have therefore duly declared that the exercise and utmost cultivation of such domestic relationship is incumbent upon every individual householder with the ultimate object of finally applying such a discipline with respect to his own soul in relation to his Lord and Absolute Master, the Supreme Being, Lord Nârâyana, Parabrahman. In corroboration of this view, the following extract from a distinguished writer of Upper India may be quoted:—"Man is to love God, as *a father*, *a son*, *a friend*, or *a husband*; or he may feel some sort of *mixed love* without being able to distinguish what it is. So that *to love God* what the worshipper has to do, is to regard him as one of his nearest relations". On this point the *Srutis* declare thus :—

నవా అరే పత్యుః కామాయ పతిః ప్రియో భవతి।
ఆత్మనస్తు కామాయ పతిః ప్రియో భవతి॥
నవా అరే సర్వస్య కామాయ సర్వం ప్రియం భవతి।
ఆత్మనస్తు కామాయ సర్వం ప్రియం భవతి॥
ఆత్మా వా అరే ద్రష్టవ్యః శ్రోతవ్యో మన్తవ్యో నిదిధ్యాసితవ్యః॥ బృహ-దా.II. 4 5.

In referring to this passage in Vàkyánvayàdhikaranam—వాక్యాన్వయాధికరణమ్ (Vedantasutras I. 4, 19—22), Sri Bhagavàn Ràmânujachârya comments on the above extract of the Upanishad to the effect that a husband is not dear (to the wife), because she, out of her free will, *loves* the husband, but that she *loves* her lord and master (the husband) *for the sake of fulfilling the desire of the Almighty God Paramâtman* (ఆత్మనః కామాయ). "Similarly, all objects in this world are *being loved* by His creatures not for the sake of satisfying any personal desires on their part, but that these various domestic relationships are exercised by different individuals with respect to their dearest relatives and friends and all things for securing in their daily worship the highest cultivation and discipline of those higher feelings of emotion—such as Love, Sympathy, Mercy&c., with the ultimate object of applying these to the Highest Being, the *Paramâtman*, Lord Narâyana (పరమాత్మనస్స్వారాధక ప్రియప్రతిలమ్భన కామేష్టనిర్వృత్తయే)

Hence it is that the life of a householder in accordance with the above injunctions is regarded as a necessary preliminary course to prepare him for the higher spiritual life of an ascetic or a hermit, as this probationary married life gives him an opportunity for the cultivation of such emotional faculties as Sympathy, Love, Mercy; and this discipline, the *Brahmachârin*, it is said, will be deprived of, if he should chance to jump directly from his bachelor's life to that of a mendicant.

Those pious saints and devotees who have *realised* this *mysterious relationship* eternally subsisting between their own souls and the Supreme Lord Náráyana, will in due course be rewarded with *eternal bliss and equality of perfection approaching that of Parabrahman in the eternal Noumenal World,* "from which there is no return" (నచపునరావృత్తి) as illustrated in—

నిరఞ్జనః పరమం సామ్యముపైతి॥ ఛా. V. ముణ్డక. III. 1, 3.

"Free from all bonds of transmigration, he attains the utmost equality or perfection with the Lord." Mnndaka III. 1, 3,

A detailed account* of the onward course of the *emancipated soul* towards the *highest stage of eternal bliss* (పరమపద) which all such souls reach is given in Chàndogya (v. 10, 4-5), Koushitaki and Prasna Upanishads as detailed in the Vernacular preface.

The above is a brief summary of Visishtàdvaita philosophy or *Vaishnavism* as expounded by Sri Bhagavàn Ràmànujachàrya and the Alvárs that preceded him—a system which has a large following as its adherents; and the number of various contributions in the Vernacular and Sanscrit languages in support of one or other of its fundamental doctrines is legion. The key-note of this elastic system is struck by Saint Andàl in this work 'Tiruppávai' (Vide Stanza 29)

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*Reference will be made to this *in extenso* in the more comprehensive work **"Vis'istadvaita Bhaskara."**

when she expresses in her own homely style thus—எற்றைக்குமேழேழ் பிறவிக்குமுன்றன்னோடுற்றோமேயாவோ முனக்கேநாமாட்செய்வோம்.......

> "But we are to be one with Thee exercising the same kind of influence or supervision in all places, at all times, and under all circumstances; and our devotional service in the form of singing halleluiahs in Thy praise should last for all eternity."

This short dissertation on the Vis'ishtâdvaita Philosophy is given here in the hope that it will enable the readers to have an easier grasp of the noble thoughts and sentiments expressed by the poetess in the *esoteric explanation* inserted at the end of each stanza of the work. An attempt is herein made in the Free Translation of *Swâpadésârtham* to introduce a few very necessary technical terms* or expressions which are ordinarily understood by the Sanscrit-knowing public, but which may be foreign to English readers, and the English expressions introduced as the nearest equivalents for them will, I hope, be found acceptable. All suggestions for the improvement of the phraseology or the body of the esoteric explanation will be thankfully received. While conscious of the many imperfections of the attempt, the editor of the series begs of the indulgent public to take the honest attempt for what it is worth. It is to be noted that the *ordinary paraphrase* of the original is, like other Parts of the series, not rendered into English, but that a *Free Translation* of the *Swâpadês'ârtham* (esoteric explanation) ot this Part is attempted.

Hereunder is annexed a list giving an explanation (as culled from the Krishna Upanishad) of the different characters introduced into the so-called "Love-scene and adventures of Krishna" so as to solve, to a certain extent, the riddle of that very often mistaken and misinterpreted love-scene between the *Gōpi-damsels* and the *Lover Krishna*.

*The reader is referred to the Vernacular versions as to what each important expression of the original denotes *philosophically* or *esoterically*.

No.	Natural Form PREVIOUS TO THE ADVENT OF LORD SRI KRISHNA.	Form assumed DURING THE TIME OF LORD SRI KRISHNA.
1	Sages (Rishis) of Dandaka-Forest ...	Go'pi (cowherd) women
2	Highest or Supreme Bliss ...	Nanda, the foster-father of Sri Krishna
3	Final Beatitude ...	Yaso'da, wife of Nanda
4	Sarasvati (Brahmaputri) ...	Devakidevi, wife of Vasudeva
5	The Vedas ...	Vasudeva, father of Lord Sri Krishna
6	The import of the Vedas ...	Krishna and Balaráma
7	The Hymns of the Vedas (Rik.) ...	Cows and Calves
8	Kamalâsanah (four-headed Brahma).	The tending-stick
9	Rudra ...	Lute
10	Indra ...	Horn (Musical instrument)
11	Sri Vaikuntha ...	Brindávan (Suburb of Muttra)
12	Hermits famous for their penance ...	Trees
13	Asurâs ...	Pūtana, Sakata, Trinávartha and other Demons
14	Hari (Parabrahman) ...	Lord Sri Krishna
15	Adisesha (thousand-hooded serpent).	Sri Balarama
16	The Upanishads ...	16,200 virgins released from Narakâsura
17	Hatred and Jealousy ...	Chânura and Mushtika demons
18	Vanity and conceit ...	Kuvalayapida (elephant) and Bakàsura
19	Grace and Mother-Earth ...	Rohini, wife of Vasudeva, and Satyabhâma respectively
20	Mahâvyâdhis (direct sickness) ...	Aghâsura
21	Kalipurusha (genius presiding over vice.)	Kamsa, King of Madura (North)
22	Tranquillity, Fortitude, Truth ...	Sudhâma, Uddhava, and Akrūra
23	The Milk-Ocean ..	The curd-pot
24	The Mâya of Vishnu ...	The seventh child of Dèvakidévi
25	Kasyapa (Archpatriarch) ...	The pestle and mortar
26	Aditi, wife of Kasyapa ...	The rope with which Krishna was tied.
27	Goddess Kâli ...	Mace of Krishna
28	Mahe'svara ...	Sword do.
29	Bindu and Samsiddhi (Prakriti) ...	Discus and conch
30	The seed of the universe ...	The stem of the lotus held in the hand of Lord Krishna
31	Nârâda (Sage) ...	Kuche'la
32	Garuda ...	Vatabhândira'
33	Piety ...	Brindávan

"ಕೂಡಿಕ್ಕೊಡುತ್ತ ನಾಚ್ಚಿಯಾರ್" ಎಂದು ಪ್ರಸಿದ್ಧರಾದ

ನೀಳಾದೇವಿಯು (ಆಣ್ಡಾಳ್)

ಅರ್ಪಣೆಕೊಡಿಸಿದ

ಉಪನಿಷತ್ಸಾರವಾದ

ತಿರುಪ್ಪಾವೈ.

ಭಟ್ಟರು ರಚಿಸಿದ ತನಿಯನು (ಬಿಡಿಪದ್ಯ).

ಶ್ಲೋಕ—ಮನ್ದಾಕ್ರಾನ್ತಾವೃತ್ತ.

ನೀಳಾ ತುಙ್ಗಸ್ತನಗಿರಿತಟೀಸುಪ್ತಮುದ್ಬೋಧ್ಯಕೃಷ್ಣಂ।
ಪಾರಾರ್ಥ್ಯಂಸ್ವಂಶ್ರುತಿಶತಶಿರಸ್ಸಿದ್ಧಮಧ್ಯಾಪಯನ್ತೀ॥
ಸ್ವೋಚ್ಛಿಷ್ಟಾಯಾಂಸ್ರಜಿನಿಗಳಿತಂಯಾಬಲಾತ್ಕೃತ್ಯಭುಙ್ಕ್ತೇ।
ಗೋದಾತಸ್ಯೈನಮಇದಮಿದಂಭೂಯಏವಾಸ್ತುಭೂಯಃ॥ ... ॥೧॥

ಪ್ರತಿಪದಾರ್ಥ.

ನೀಳಾತುಙ್ಗಸ್ತನಗಿರಿತಟೀಸುಪ್ತಂ—ನೀಳಾದೇವಿಯ ತುಙ್ಗಸ್ತನವೆಂಬ ಪರ್ವತದ ತಪ್ಪಲಲ್ಲಿ ನಿದ್ರೆಗೆಯ್ಯುವ
ಉದ್ಬೋಧ್ಯ—ಎಚ್ಚರಗೊಳಿಸಿ
ಕೃಷ್ಣಂ—ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು
ಪಾರಾರ್ಥ್ಯಂಸ್ವಂ—ತನ್ನ ಪಾರತಂತ್ರ್ಯವೃತ್ತಿಯನ್ನು
ಶ್ರುತಿಶತಶಿರಸ್ಸಿದ್ಧಂ—ಅನಂತವಾದ ವೇದಗಳಿಗೆ ಶಿರೋಭೂಷಣವಾದ ಉಪನಿಷತ್ತಿನಲ್ಲಿ ನಿರ್ಣಯಿಸಲ್ಪಟ್ಟ
ಅಧ್ಯಾಪಯನ್ತೀ—ಅಜ್ಞೆಕೆಮಾಡಿಕೊಳ್ಳುವಂಥವಳಾಗಿ
ಸ್ವೋಚ್ಛಿಷ್ಟಾಯಾಂ—ತಾನು ಮೊದಲು ಅಲಂಕರಿಸಿಕೊಂಡು ಮಾಸಲಲ್ಲದೆ ಉಚ್ಛಿಷ್ಟವಾಗಿ ತೆಗದಿಟ್ಟ
ಸ್ರಜಿ—ಪುಷ್ಪಮಾಲೆಯಲ್ಲಿ
ನಿಗಳಿತಂ—ಕಟ್ಟುಂಡಂಥಾ
ಯಾ—ಯಾವ (ಆಣ್ಡಾಳದೇವಿಯು)
ಬಲಾತ್ಕೃತ್ಯ—ಬಲಾತ್ಕರಿಸಿ
ಭುಙ್ಕ್ತೇ—ಅನುಭವಿಸುವಳೋ
ಗೋದಾ—ಗೋದಾದೇವಿಯು (ಆಣ್ಡಾಳ್)
ತಸ್ಯೈ—ಆ ದೇವಿಗೆ
ನಮಃ—ನಮಸ್ಕಾರವು
ಇದಂ ಇದಂ—ಈ ಈ
ಭೂಯಃ ಏವ—ಪುನಃ ಪುನಃ
ಅಸ್ತು—ಆಗಲಿ
ಭೂಯಃ—ಪುನಃ

ತಾತ್ಪರ್ಯ.

ಶ್ರೀನೀಳಾದೇವಿಯ ತುಙ್ಗಸ್ತನವೆಂಬ ಪರ್ವತದ ತಪ್ಪಲಲ್ಲಿ ಸುಖನಿದ್ರೆಗೆಯ್ಯುವ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಯಾವ ಅನನ್ಯಾರ್ಹಶೇಷಳಾದ ಗೋದಾದೇವಿಯು ಎಚ್ಚರಗೊಳಿಸಿ, ಅನಂತವಾದ ವೇದಗಳಿಗೆಲ್ಲಾ ಶಿರೋಭೂಷಣಪ್ರಾಯವಾದ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ನಿರ್ಣಯಿಸಲ್ಪಟ್ಟ ತನ್ನ ಪಾರತಂತ್ರ್ಯವೃತ್ತಿಯನ್ನು ಆ ಪರಾತ್ಪರವಸ್ತುವಿಗೆ ಅಜ್ಞೇಮಾಡಿಕೊಳ್ಳುವಂಥವಳಾಗಿಯೂ, ತನ್ನ ತಂದೆಯವರು ಮಾಸಲಾಗಿಟ್ಟಿದುದನ್ನು.

ಕಟ್ಟ್ಯಂಡಂಥಾ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಯನ್ನು ಬಲಾತ್ಕರಿಸಿ ಭಗವದ್ಗುಣಾನುಭವಪುರಸ್ಸರವಾಗಿ ಅನುಭವಿಸುವಳೋ, ಅಂತಹ ಶ್ರೀಗೋದಾದೇವಿ (ಆಣ್ಡಾಳ್) ಯನ್ನು ನಮಸ್ಕರಿಸುತ್ತೇನೆ; ಇಂತಹ ನಮಸ್ಕಾರವು ಪುನಃ ಪುನಃ ಕಾಲತತ್ತ್ವವಿರುವವರೆಗೂ ನಡೆದುಬರಲಿ.

May this obeisance of ours to Sri Gôdâ Dêvi continue for ever and ever—the Saint who awakened Lord Srikrishna that cheerfully rested on the comfortable pillow in the shape of mountain-slope-like breast of Neelâ Dêvi, and who made known her implicit belief in her sole dependence on Him, which fact is declared beyond doubt in the most sublime portion of the several Vedas viz. the Upanishads; and whose deep devotion enabled her to hold uninterrupted communion, even with a little pressure, with the Lord whose mind was lovingly entangled in the special garland (first used by herself and then offered to him!)

ಉಯ್ಯಕ್ಕೊಣ್ಡಾರವರು ಅನುಗ್ರಹಿಸಿದ್ದು.

ವೃತ್ತ:—ಇರುವಿಕಲ್ಪನೇರಿಶೈವೆಣ್ಬಾ.

ಅನ್ನವಯಲ್ಪುದುವೈ ಯಾಣ್ಡಾಳರಙ್ಗರ್ಕು ।
ಪ್ಪನ್ನು ತಿರುಪ್ಪಾವೈಪ್ಪಲ್ಪದಿಯಂ—ಇನ್ನಿಶೈಯಾಲ್ ॥
ಪಾಡಿಕ್ಕೊಡುತ್ತಾಳ್ನಱ್ಪಾಮಾಲೈಪ್ಪೂಮಾಲೈ ।
ಶೂಡಿಕ್ಕೊಡುತ್ತಾಳೈಚ್ಚೊಲ್ ॥ ... ॥೧॥

ಪ್ರತಿಪದಾರ್ಥ.

ಅನ್ನವಯಲ್—ಹಂಸಪಕ್ಷಿಗಳು ವಾಸಮಾಡುವ ಗದ್ದೆಗಳಿಂದ ಆವೃತವಾದ
ಪುದುವೈ—ಹೊಸಪಟ್ಟಣವಾದ ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನ
ಆಣ್ಡಾಳ್—ಶ್ರೀಗೋದಾದೇವಿಯು
ಅರಙ್ಗರ್ಕು—ಶ್ರೀರಙ್ಗನಾಥನ (ವಿಷಯವಾಗಿ)
ಪನ್ನುಂ—ರಚಿಸಿದ
ತಿರುಪ್ಪಾವೈ—"ತಿರುಪ್ಪಾವೈ" ಎಂಬ ಗ್ರಂಥದ
ಪಲ್ಪದಿಯಂ—ಮುವ್ವತ್ತು ಪದ್ಯಂಗಳನ್ನು
ಇನ್ನಿಶೈಯಾಲ್—ಕಿವಿಗಿಂಪಾದ ರಾಗದೊಡನೆ
ಪಾಡಿಕೊಡುತ್ತಾಳೈ—ಹಾಡಿ ಸಮರ್ಪಿಸಿದವಳನ್ನು
ನಱ್ಪಾಮಾಲೈ—ಸುಂದರವಾದ ಪದ್ಯಮಾಲಿಕೆಯನ್ನು
ಪೂಮಾಲೈ—ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು
ಶೂಡಿಕ್ಕೊಡುತ್ತಾಳೈ—ತಾನೇ ಮೊದಲು ಧರಿಸಿಕೊಂಡು ಕನ್ನಡಿಯಲ್ಲಿ ತನಗೂ ಸ್ವಾಮಿಗೂ ಒಪ್ಪನೆ ನೋಡಿ ಅನಂತರ ತೆಗೆದು ಸ್ವಾಮಿಗೆ ಸಮರ್ಪಿಸಿದವ[ಳನ್ನು
ಶೊಲ್—ಮನವೇ ನೀನು ಕೊಣ್ಡಾಡು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಮನಸ್ಸೇ, ಹಂಸಪಕ್ಷಿಗಳು ವಾಸಮಾಡುವ ಗದ್ದೆಗಳಿಂದ ಶೋಭಿತವಾದ ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನಲ್ಲಿ ಅವತರಿಸಿದವಳಾಗಿಯೂ, ಸರ್ವೇಶ್ವರನಾದ ಶ್ರೀರಙ್ಗನಾಥನ ವಿಷಯವಾಗಿ "ತಿರುಪ್ಪಾವೈ" ಎಂಬ ಗ್ರಂಥವನ್ನು ರಚಿಸಿ, ಅದರ ಮುವ್ವತ್ತು ಪದ್ಯಂಗಳನ್ನು ಕಿವಿಗಿಂಪಾದ ರಾಗದೊಡನೆ ಹಾಡಿ, ಆ ಸುಂದರವಾದ ಪದ್ಯಮಾಲಿಕೆಯನ್ನು ಸಮರ್ಪಿಸಿದವಳಾಗಿಯೂ, ತನ್ನ ತಂದೆಯಾದ ಪೆರಿಯಾಳ್ವಾರವರು ಕಟ್ಟಿ ಮೀಸಲಾಗಿಟ್ಟಿದ್ದ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ತಾನೇ ಮೊದಲು ಧರಿಸಿಕೊಂಡು ಕನ್ನಡಿಯಲ್ಲಿ ತನಗೂ ಸ್ವಾಮಿಗೂ ಒಪ್ಪನೆ ನೋಡಿ ಅನಂತರ ತೆಗೆದು ಸ್ವಾಮಿಗೆ ಸಮರ್ಪಿಸಿದವಳಾಗಿಯೂ ಇರುವ ಶ್ರೀಗೋದಾದೇವಿಯಾದ ಆಣ್ಡಾಳ್‌ದೇವಿಯನ್ನು ದಿವ್ಯನಾಮಾನುಸನ್ಧಾನದಮೂಲಕ ನೀನು ಕೊಣ್ಡಾಡು.

O mind! sing in praise of Andál, styled Gôdâ Devi, she who incarnated in the sacred city of Villiputtoor, surrounded by paddy fields giving shelter to beautiful swans, who composed a wreath (series) of thirty hymns of Tiruppâvai—an immortal work containing the highest philosophy—who sonorously sang in praise of, and dedicated the same to, the Great Lord Sriranganátha, and who, in her intense *love* for the Lord, used to secretly adorn her person with the sacred garland, intended by her pious father Periyâlvâr for the special use of Lord Sriranganâtha, to see herself, through a mirror, if she in that state would be a proper match for the Supreme Being, and which garland used to be most lovingly accepted by the Lord.

ಶೂಡಿಕ್ಕೊಡುತ್ತಶುಡರ್ಕ್ಕೊಡಿಯೇತೊಲ್ಪಾವೈ |
ಪಾಡಿಯರುಳವಲ್ಲಪಲ್ವಳೈಯಾಯ್-ನಾಡಿನೀ ‖
ವೇಙ್ಗಡವರ್ಕ್ಕೆನ್ನೈವಿದಿಯೆನ್ನವಿಮ್ಮಾಟ್ರಮ್ |
ನಾಙ್ಗಡವಾವಣ್ಣಮೇನಲ್ಕು ‖ ... ‖೩‖

ಪ್ರತಿಪದಾರ್ಥ.

ಶೂಡಿಕ್ಕೊಡುತ್ತ—ಮೊದಲು ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಧರಿಸಿ, ತದನಂತರ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ
ಶುಡರ್ಕೊಡಿಯೇ—ಸುವರ್ಣಲತಾಸದೃಶಳೇ
ತೊಲ್ಪಾವೈ—ಪುರಾಣಪ್ರಸಿದ್ಧವಾದ ತಿರುಪ್ಪಾವೈಯನ್ನು
ಪಾಡಿಯರುಳವಲ್ಲ—ಸಂಘದವರ ದ್ರಾವಿಡಮಾಲೆಯಂತೆ ಹಾಡುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳ
ಪಲ್ವಳೈಯಾಯ್—ಅನೇಕ ಹಸ್ತಕಂಕಣಗಳಿಂದ ಅಲಂಕೃತಳಾದವಳೇ
ನಾಡಿನೀ—ನೀನು ಆಲೋಚಿಸಿ
ವೇಙ್ಗಡವರ್ಕ್ಕು—ವೇಂಕಟಾಚಲಪತಿಗೆ
ಎನ್ನೈ—ದಾಸಭೂತೆಯಾದ ನನ್ನನ್ನು
ವಿದಿ—(ಪತ್ನಿಯಾಗಿ) ವಿಧಿಸಬೇಕು
ಎನ್ನ ಇಮ್ಮಾಟ್ರಂ—ಎಂಬ ಭಗವತ್ಪ್ರೇಮಸೂಚಕವಾದ ಈ ಮಾತನ್ನು
ನಾಂ ಕಡವಾ ವಣ್ಣಮೇ—ದಾಸಭೂತರಾದ ನಾವು ಅನಾದರಿಸದಂತೆ
ನಲ್ಕು—ನಮಗೆ ಅನುಗ್ರಹಿಸು.

ತಾತ್ಪರ್ಯ.

ಮಾಸಲಾಗಿಟ್ಟಿದ್ದ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಮೊದಲು ತಾನು ಧರಿಸಿಕೊಂಡು ಭಗವಂತನೊಡನೆ ತನ್ನ ಹೋಲಿಕೆಯನ್ನು ಭಾವಿಸಿ ಭಾವಿಸಿ, ತದನಂತರ ಅದನ್ನು ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಸುವರ್ಣಲತಾಸದೃಶಳೇ, ಪುರಾಣ ಪ್ರಸಿದ್ಧವಾದ ವೃತ್ತಾಂತವನ್ನೇ ಆಧಾರವಾಗಿ ಉಳ್ಳ ತಿರುಪ್ಪಾವೈ ಗ್ರಂಥವನ್ನು ಮಧುರೆಯ ಸಂಘದವರ ದ್ರಾವಿಡಮಾಲೆಯಂತೆ ಹಾಡುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವಳೇ, ಅನೇಕ ವಿಧವಾದ ಹಸ್ತಕಙ್ಕಣಾಲಂಕೃತಳಾದ (ಆಣ್ಡಾಳ್) ಗೋದಾದೇವಿಯೇ, ನೀನು ಚೆನ್ನಾಗಿ ಪರ್ಯಾಲೋಚಿಸಿ "ಎಲೈ ಕಾಮದೇವನೇ, ನೀನು ದಯವಿಟ್ಟು ದಾಸಭೂತೆಯಾದ ನನ್ನನ್ನು ಸಾಕ್ಷಾತ್ ಸರ್ವೇಶ್ವರನಾದ ವೇಂಕಟಾಚಲಪತಿಗೇನೇ ಪತ್ನಿಯಾಗಿ ವಿಧಿಸಬೇಕು" ಎಂದು ನೀನು ಕಾಮದೇವನನ್ನು ಕುರಿತು ಪ್ರಾರ್ಥಿಸಿದ ಭಗವದ್ಭಕ್ತಿಸೂಚಕವಾದ ಈ ಮಾತನ್ನು ದಾಸಭೂತರಾದ ನಾವೂ ಯಾವಾಗಲೂ ಅನುಸಂಧಾನಮಾಡುವಂತೆಯೂ, ಇದನ್ನು ಎಂದಿಗೂ ನಾವು ಅನಾದರಿಸದ ಪ್ರಕಾರವನ್ನೂ ನಮಗೆ ಅನುಗ್ರಹಿಸು.

O Āndál! shining like a streak of lightning, that didst adorn thy person with the garland intended for the Lord to see whether thyself would be a suitable match for Him, who art an expert in composing the famous work of Tiruppávai in a beautiful style, resembling that of the Tamil approved of by the famous Sanghá (of Madura), condescend to favour us with the same amount of interest and love with which thou invoked thus the aid of the God of Love "O Cupid! be graciously pleased to make me the servant and companion of Tiruvèngadamudaiyán (Lord of Tirupati)," and finally secured thy object; and favor us with fervour enough to repeat with every possible regard a similar formula in our own interest to secure *Salvation*.

ತಿರುಪ್ಪಾವೈ.

ಛಂದಸ್ಸು:—ಇರುಚ್ಚೀರವಿನ್ಯೈಕ್ಕೊಚ್ಚಹಕ್ಕಲಿಪ್ಪಾ.

ಮಾರ್ಗೞಿತ್ತಿಙ್ಗಣ್ಮದಿನಿಱೈನ್ದನನ್ನಾಳಾ ।
ನೀರಾಡಪ್ಪೋದುವೀರ್ಪೋದುಮಿನೋನೇರಿೞೈಯೀರ್ ॥
ಶೀರ್ಮಲ್ಕುಮಾಯ್ಪ್ಪಾಡಿಚ್ಚೆಲ್ವಚ್ಚಿಱುಮೀರ್ಕಾಳ್ ।
ಕೂರ್ವೇಲ್ಕೊಡುನ್ತೊೞಿಲನನ್ದಗೋಪನ್ಕುಮರ ॥
ನ್ನೇರಾರ್ನ್ದಕಣ್ಣಿಯಶೋದೈಯಿಳಂಶಿಙ್ಗ ।
ಙ್ಕಾರ್ಮೇನಿಚ್ಚೆಙ್ಗಣ್ಕದಿರ್ಮದಿಯಂಪೋನ್ಮುಹತ್ತಾ ॥
ನಾರಾಯಣನೇನಮಕ್ಕೇಪಱೈತರುವಾನ್ ।
ಪಾರೋರ್ಪುಗೞಪ್ಪಡಿನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ... ॥ ೧ ॥

ಪ್ರತಿಪದಾರ್ಥ.

ಮಾರ್ಗೞಿತ್ತಿಙ್ಗಳ್—ಮಾಸಗಳೊಳ್ ಉತ್ತಮವಾದ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ
ಮತಿನಿಱೈನ್ದ—ಚಂದ್ರಕಳೆಗಳಿಂದ ಪೂರ್ಣವಾದ
ನಲ್ ನಾಳಾಲ್—ಈ ಶುಭದಿವಸದಲ್ಲಿ
ನೀರಾಡಪ್ಪೋದುವೀರ್—ಸ್ನಾನಮಾಡುವುದಕ್ಕೆ (ಭಗವತ್ಸಂಶ್ಲೇಷಪ್ರಾಪ್ತಿಗೆ) ಹೋಗಲು ಆಸಕ್ತಿಯುಳ್ಳ
ಪೋದುಮಿನೋ—ಬನ್ನಿರಿ [ವರೇ
ನೇರ್ ಇೞೈಯೀರ್—ಒಳ್ಳೆಯ ಆಭರಣವುಳ್ಳಂಥಾ
ಶೀರ್ಮಲ್ಕುಂ—ಸಂಪತ್ಸಮೃದ್ಧವಾದ
ಆಯ್ಪ್ಪಾಡಿ—ಗೋವ್ರಜ, ನಂದಗೋಕುಲದ
ಶೆಲ್ವಚ್ಚಿಱುಮೀರ್ಕಾಳ್——ಸುಂದರವಾದ ಬಾಲೆಯರೇ (ಭಗವತ್ಕೈಂಕರ್ಯದಲ್ಲಿ ಅಭಿನಿವೇಶವುಳ್ಳ ಆತ್ಮಂಗಳೇ)
ಕೂರ್ ವೇಲ್ ಕೊಡುಂ ತೊೞಿಲನ್—ದುಷ್ಟ ನಿಗ್ರಹಕ್ಕಾಗಿ ಉಪಯೋಗಿಸುವ ಕೂರಾದ ವೇಲಾಯುಧವುಳ್ಳಂಥಾ
ನಂದಗೋಪನ್—ನಂದಗೋಪ ಮಹಾರಾಜರ
ಕುಮರನ್—ಕುಮಾರನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿ

ಏರಾರ್ನ್ದಕಣ್ಣಿ—ಮನೋಹರ ನೇತ್ರಗಳುಳ್ಳ
ಅಶೋದೈ—ಯಶೋದಾದೇವಿಯ
ಇಳಂಶಿಙ್ಗಂ—ಸಿಂಹಶಿಶುವಿನಹಾಗಿರುವ
ಕಾರ್ಮೇನಿ—ನೀಲಮೇಘ ಸ್ವರೂಪನಾದ
ಶೆಙ್ಗಣ್—ಸುಂದರವಾದ ನೇತ್ರಗಳುಳ್ಳ
ಕದಿರ್ಮದಿಯಂಪೋಲ್ ಮುಹತ್ತಾನ್—ಸೂರ್ಯನಹಾಗೆ ಪ್ರಕಾಶಮಾನನಾಗಿಯೂ, ಚಂದ್ರನಂತೆ ಆಹ್ಲಾದಕರನಾಗಿಯೂ ಇರುವ ಮುಖಮಂಡಲವುಳ್ಳ
ನಾರಾಯಣನೇ—ಸರ್ವಾಸ್ಮಾತ್ಪರನಾದ ಶ್ರೀ ಕೃಷ್ಣನೇ
ನಮಕ್ಕೇ—ದಾಸಭೂತರಾದ ನಮಗಳಿಗೆ
ಪಱೈ—ಪಟಹವಾದ್ಯವನ್ನು (ಇಷ್ಟಾರ್ಥ ಸಿದ್ಧಿಯನ್ನು)
ತರುವಾನ್—ಕೃಪೆಮಾಡುವನು [ವಹಾವೆ
ಪಾರೋರ್ಪುಗೞ—ಭೂಲೋಕದವರೆಲ್ಲಾ ಕೊಣ್ಡಾಡು
ಪಡಿನ್ದು—ವ್ರತದಲ್ಲಿ ಉದ್ಯುಕ್ತರಾಗಿ
ಏಲ್—ಶುಭವಾಗಿ, ಶ್ಲಾಘ್ಯವಾಗಿ
ಓರ್—ಅದ್ವಿತೀಯವಾದ
ಎಂಬಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಆಗುವುದು.

ತಾತ್ಪರ್ಯ.

"ಎಲೈ ದಿವ್ಯಾಭರಣ ಭೂಷಿತರಾದ ಸಖಿಯರೇ, ಸಂಪತ್ಸಮೃದ್ಧವಾದ ನಂದಗೋಕುಲದ ಬಾಲಾಂಗನೆಯರೇ, ಮಾಸಗಳೊಳು ಉತ್ತಮವಾದ ಈ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ, ಚಂದ್ರಕಳೆಗಳಿಂದ ಪೂರ್ಣವಾದ

ಈ ಶುಭದಿವಸದಲ್ಲಿ ಯಮುನಾನದೀಸ್ನಾನವನ್ನು ಮಾಡಲಾಸಕ್ತಿಯುಳ್ಳವರೇ, ತ್ವರೆಯಾಗಿ ಹೋಗೋಣ ಬನ್ನಿರಿ. ದುಷ್ಟನಿಗ್ರಹಕ್ಕಾಗಿ ಉಪಯೋಗಿಸಲ್ಪಡುವ ಕೂರಾದ ವೇಲಾಯುಧವುಳ್ಳಂಥಾ ಶ್ರೀನಂದಗೋಪರ ಕುಮಾರನಾಗಿಯೂ, ಮನೋಹರವಾದ ನೇತ್ರಗಳುಳ್ಳಂಥಾ ಯಶೋದಾದೇವಿಗೆ ಸಿಂಹಶಿಶುಪ್ರಾಯನಾದ ಕುಮಾರನಾಗಿಯೂ, ನೀಲಮೇಘಸ್ವರೂಪನಾಗಿಯೂ, ಸುಂದರವಾದ ನೇತ್ರಗಳುಳ್ಳವನಾಗಿಯೂ, ಸೂರ್ಯನಹಾಗೆ ಪ್ರಕಾಶಮಾನವಾಗಿಯೂ ಚಂದ್ರನಂತೆ ಆಹ್ಲಾದಕರವಾಗಿಯೂ ಇರುವ ಮುಖಮಂಡಲವುಳ್ಳಂಥವನಾಗಿಯೂ ಕಂಗೊಳಿಸುವ ಸರ್ವಸ್ಮಾತ್ಪರನಾದ ಶ್ರೀ ಕೃಷ್ಣನೇ ದಾಸಭೂತರಾದ ನಮಗಳಿಗೆ ಪಟಹವಾದ್ಯವನ್ನು ಕೃಪೆಮಾಡಿ ನಮ್ಮ ಇಷ್ಟಾರ್ಥಗಳನ್ನು ನೆರವೇರಿಸುವನು. ಹೀಗೆ ನಾವು ನಮ್ಮ ವ್ರತದಲ್ಲಿ ಭೂಲೋಕದವರೆಲ್ಲಾ ಕೊಂಡಾಡುವಹಾಗೆ ಉದ್ಯುಕ್ತರಾದಲ್ಲಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಶ್ಲಾಘ್ಯವಾಗಿಯೂ ಮುಗಿಯುವುದು.” ಹೀಗೆಂದು ಭಗವತ್ಪರಾಯಣಳಾದ ಗೋಪಸ್ತ್ರೀಯೊಬ್ಬಳು ತನ್ನ ಸಖಿಯರಿಗೆ ಹೇಳಿದಳು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಜ್ಞಾನಭಕ್ತಿ ವೈರಾಗ್ಯಭೂಷಿತರಾದ ಚೇತನರೇ, ಭಗವತ್ಕೈಂಕರ್ಯದಲ್ಲಿ ಅಭಿಸಂಧಿಯುಳ್ಳ ಜ್ಞಾನಿಗಳಿಗೆ ತವರುಮನೆಯಾದ ಈ ಪುಣ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ವಾಸಮಾಡುವಂಥಾವರಾಗಿಯೂ ಭಗವತ್ಸಂಬಂಧ ಪ್ರಾಪ್ತಿಯಿಂದ ಅನುಭವಪರಿಕರಾತಿಶಯ ಸಂಪತ್ತುಳ್ಳವರಾಗಿಯೂ ಇರುವ ಅನನ್ಯಾರ್ಹಶೇಷಭೂತರೇ, ನೀವು ಸದಾಚಾರ್ಯನಿಷ್ಠೆಯಿಂದ ಸ್ವರೂಪಯಾಥಾತ್ಮ್ಯ ಜ್ಞಾನವನ್ನು ಹೊಂದಿ ಸತ್ವೋದ್ರಿಕ್ತರಾಗಿ ಈ ಶುಭಕಾಲದಲ್ಲಿ ಭಗವದ್ಗುಣಾನುಭವ ರೂಪವಾದ ಕೈಂಕರ್ಯದ ವ್ರತಾಚರಣೆಯನ್ನು ಮಾಡೋಣ, ಬನ್ನಿರಿ. ಸರ್ವಾರಿಷ್ಟ ನಿವಾರಕವಾದ ಮಂಗಳಾಶಾಸನವನ್ನು ಮಾಡುವ ಆಚಾರ್ಯರಿಗೆ ನಿಯಂತಾವಾಗಿಯೂ, ಪರಿಪೂರ್ಣ ಜ್ಞಾನಕ್ಕೆ ಪ್ರಕಾಶಕನಾಗಿಯೂ, ಸೌಲಭ್ಯ ಸೌಶೀಲ್ಯಗುಣಂಗಳಿಂದ ಆಶ್ರಿತರ ಸಂತಾಪವನ್ನು ಹೋಗಲಾಡಿಸುವ ಸ್ವರೂಪವುಳ್ಳಂಥವನಾಗಿಯೂ, ವಾತ್ಸಲ್ಯ ಸ್ವಾಮಿತ್ವ ಗುಣಗಳನ್ನು ಪ್ರಕಾಶಪಡಿಸುವ ದಿವ್ಯಚಕ್ಷುಸ್ಸುಳ್ಳವನಾಗಿಯೂ, ಅನುಕೂಲರಾದ ಭಕ್ತರು ಸಮೀಪಿಸುವಂತೆ ಆಹ್ಲಾದಕರವಾಗಿಯೂ ಪ್ರತಿಕೂಲರಾದ ಶತ್ರುಗಳಿಗೆ ದುರ್ಧರ್ಷವಾಗಿಯೂ ಇರುವ ಮುಖಮಂಡಲವುಳ್ಳಂಥವನಾಗಿಯೂ ಬಿಜಮಾಡಿರುವ ಜ್ಞಾನಶಕ್ತ್ಯಾದಿಗುಣಂಗಳುಳ್ಳ ನಾರಾಯಣನೇ ನಮ್ಮ ಅಪೇಕ್ಷಿತಪುರುಷಾರ್ಥಂಗಳನ್ನು ಕೃಪೆಮಾಡುವನು. ಹೀಗೆ ನಾವು ಭಗವದ್ಗುಣಾನುಭವದಲ್ಲಿ ಅಕ್ಕರೆಯಿಂದ ಅವಗಾಹಿಸಿದರೆ, ನಮ್ಮಗಳ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತವು, ಭೂಲೋಕದವರೆಲ್ಲಾ ಕೊಂಡಾಡುವಂತೆ, ನಿರ್ವಿಘ್ನವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

Ye souls! imbued with wisdom, piety and self-denial, sole dependants upon the Supreme Spirit! residents of the sacred spot (Brindâvan) which is the resort for all souls devoted to the service of the Lord! understanding your real nature through the kindness of your preceptor, and hence under the influence of a pure intellectual illumination, come forward at this auspicious hour to join us in the performance of your humble services to the Almighty, of a vow consisting in our souls' holding communion with the Universal Spirit, Our Lord Narayana—He who is the Director of sages that sing hymns of benediction intended to remove all evil, He Whose light illumines pure wisdom to the fullest extent, He Whose nature is such as to free His devotees from all affliction with His usual Goodness and Simplicity, He whose divine eye reads affection to his creatures and universal Sovereignty, Whose very appearance is a cheering balm to His votaries and an unbearable terror to His enemies—such a Being, the Fountain of all wisdom and power—He alone will *deign* to accede to our wishes. Should we zealously engage ourselves in the performance of our duty—the duty of enjoyment and appreciation of His Goodness, Mercy, and Power and other Divine Excellences, we may be sure that this vow of ours will be crowned with unfailing success, so that all on earth may applaud our efforts.

ವೈಯತ್ತುವಾೞ್ವೀರ್ಕಾಣಾಮುನಂಪಾವೈಕ್ಕು |
ಚ್ಚೆಯ್ಯುಂಕ್ಕಿರಿಶೈಕಳ್ಕೇಳೀರೋಪಾಱ್ಕಡಲು ||
ಟ್ಪೈಯತ್ತುಯಿನ್ಱಪರಮನಡಿಪಾಡಿ |
ನೆಯ್ಯುಣ್ಣೋಂಪಾಲುಣ್ಣೋನಾಟ್ಕಾಲೇನೀರಾಡಿ ||
ಮೈಯಿಟ್ಟೆೞುತೋಮಲರಿಟ್ಟುನಾಮುಡಿಯೋಂ |
ಶೆಯ್ಯಾತನಶೆಯ್ಯೋಂತೀಕ್ಕುಱಳೈಚ್ಚೆನ್ಱೋದೋಂ ||
ಮೈಯ್ಯಮುಂಪಿಚ್ಚೈಯುಮಾನ್ದನೈಯುಂಕೈಕಾಟ್ಟಿ |
ಯುಯ್ಯುಮಾಱೆಣ್ಣಿಯುಕನ್ದೇಲೋರೆಂಪಾವಾಯ್ || ... || ೨ ||

ಪ್ರತಿಪದಾರ್ಥ.

ವೈಯತ್ತು ವಾೞ್ವೀರ್ಕಾಳ್—ಈ ಭೂಲೋಕದಲ್ಲಿ ಉಜ್ಜೀವಿಸಲು ಬಂದವರೇ (ಗೋಪಿಯರೇ)
ನಾಮುಂ—ನಾವೆಲ್ಲರೂ
ನಂಪಾವೈಕ್ಕು—ನಮ್ಮ ವ್ರತಕ್ಕೆ
ಶೆಯ್ಯುಂ ಕಿರಿಶೈಕಳ್—ಮಾಡತಕ್ಕ ಕ್ರಮಗಳನ್ನು
ಕೇಳೀರೋ—ಕೇಳಲಿಲ್ಲವೇ
ಪಾಱ್ಕಡಲುಳ್—ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ
ಪೈಯತ್ತುಯಿನ್ಱ—ಮೆಲ್ಲಗೆ ಯೋಗನಿದ್ರೆಮಾಡುವ
ಪರಮನ್—ಸರ್ವೇಶ್ವರನ
ಅಡಿಪಾಡಿ—ದಿವ್ಯಚರಣಾರವಿಂದಂಗಳನ್ನು ಸ್ತುತಿಸಿ
ನೆಯ್ ಉಣ್ಣೋಂ—ತುಪ್ಪವನ್ನು ಹಾಕಿಕೊಳ್ಳದೆಯೂ (ವ್ರತಾಚರಣೆಗಾಗಿ)
ಪಾಲ್ ಉಣ್ಣೋಂ—ಹಾಲು ಕುಡಿಯದವರಾಗಿಯೂ
ನಾಟ್ಕಾಲೇನೀರಾಡಿ—ಅರುಣೋದಯದಲ್ಲೇ ಸ್ನಾನಮಾಡಿ
ಮೈಯಿಟ್ಟು ಎೞುತೋಂ—ಕಣ್ಣುಗಳಿಗೆ ಅಂಜನವನ್ನು ಧರಿಸದವರಾಗಿಯೂ
ಮಲರಿಟ್ಟುನಾಮುಡಿಯೋಂ—ಪುಷ್ಪಗಳಿಂದ ಅಲಂಕೃತರಾಗದವರಾಗಿಯೂ
ಶೆಯ್ಯಾದನಶೆಯ್ಯೋಂ—ಹಿರಿಯರು ಅನುಷ್ಠಿಸದ ಕಾರ್ಯಗಳನ್ನು ಮಾಡೆವು
ತೀಕ್ಕುಱಳೈ—ಕ್ರೂರವಾದ ಪೈಶುನ್ಯವನ್ನು (ಚಾಡಿಯ ಮಾತುಗಳನ್ನು)
ಶೆನ್ಱೋದೋಂ—ಇತರರಿಗೆ ಹೋಗಿ ಹೇಳುವುದಿಲ್ಲ
ಐಯಮುಂ ಪಿಚ್ಚೈಯುಂ—ದರಿದ್ರರಿಗೆ ಉಪಕಾರವನ್ನೂ, ಭಿಕ್ಷುಕರಿಗೆ ಭಿಕ್ಷವನ್ನೂ
ಆನ್ದನೈಯುಂ—ಯಥಾಶಕ್ತಿಯಾಗಿ
ಕೈಕಾಟ್ಟಿ—ಕೊಟ್ಟು
ಉಯ್ಯುಮಾಱು ಎಣ್ಣಿ—ಉಜ್ಜೀವಿಸುವ ಕ್ರಮವನ್ನು ಚಿಂತಿಸಿ
ಉಕನ್ದು—ಸಂತೋಷಿಸಿ
ಏಲ್, ಓರ್, ಎಂಪಾವಾಯ್—ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ತೇರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಈ ಭೂಲೋಕದಲ್ಲಿ ಉಜ್ಜೀವಿಸಲು ಬಂದಿರುವ ಗೋಪಿಯರಾದ ಸಖಿಯರೇ, ನಾವೆಲ್ಲರೂ ಈ ನಮ್ಮ ವ್ರತಾಚರಣೆಗೆ ಮಾಡತಕ್ಕ ಕ್ರಮವನ್ನು ನೀವು ಕೇಳಲಿಲ್ಲವೋ! ಇಲ್ಲದಿದ್ದರೆ ಸಾವಧಾನವಾಗಿ ಈಗ ಕೇಳಿರಿ: ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಶೇಷಶಾಯಿಯಾಗಿ ಯೋಗನಿದ್ರೆಮಾಡುವ ಸರ್ವೇಶ್ವರನ ದಿವ್ಯಚರಣಾರವಿಂದಂಗಳನ್ನು ಸ್ತುತಿಸುವುದು: ಘೃತಕ್ಷೀರಾದಿ ಭೋಗ್ಯವಸ್ತುಗಳನ್ನು ಈಗ ತ್ಯಜಿಸತಕ್ಕದ್ದು; ಅರುಣೋದಯದಲ್ಲಿಯೇ ಸ್ನಾನ ಮಾಡತಕ್ಕದ್ದು; ಕಣ್ಣುಗಳಿಗೆ ಅಂಜನಾದಿಗಳನ್ನು ಧರಿಸಲಾಗದು; ಪುಷ್ಪಗಳಿಂದ ಅಲಂಕೃತರಾಗಕೂಡದು; ಹಿರಿಯರು ಅನುಷ್ಠಿಸದ ಕಾರ್ಯಂಗಳನ್ನು ನಾವು ಮಾಡತಕ್ಕದ್ದಲ್ಲ; ಕ್ರೂರವಾದ ಪೈಶುನ್ಯದ ಮಾತುಗಳನ್ನು ಯಾರಮೇಲೂ ಹೇಳಕೂಡದು; ದರಿದ್ರರಿಗೆ ಉಪಕಾರವನ್ನು ಮಾಡತಕ್ಕದ್ದು; ಭಿಕ್ಷುಕರಿಗೆ ಭಿಕ್ಷೆಯನ್ನು ಯಥಾಶಕ್ತಿ ಕೊಡತಕ್ಕದ್ದು; ಈ ಪ್ರಕಾರ ಸಂತೋಷಚಿತ್ತರಾಗಿ ನಾವು ಉಜ್ಜೀವಿಸುವ ಕ್ರಮವನ್ನು ಪರಿಭಾವಿಸಿ ಕಾರ್ಯಗಳನ್ನು ಜರಗಿಸಿದ್ದೇಯಾದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ತೇರ್ಗಡೆಯಾಗುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲ್ಲೆಲ್ಲಿಯೂ ವ್ಯಾಪಿಸಿರುವ ಭಗವದ್ಗುಣವಿಶಿಷ್ಟವಾದ ಈ ಲೀಲಾವಿಭೂತಿಯಲ್ಲಿ ಸರ್ವಸ್ಮಾತ್ಪರನ ಗುಣಾನುಭವವನ್ನು ಮಾಡಲಪೇಕ್ಷಿಸುವ ಚೇತನರೇ, ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತಾಚರಣೆಗೆ ಬೇಕಾದ ತ್ಯಾಜ್ಯೋಪಾದೇಯ ಕರ್ಮಂಗಳನ್ನು ತಿಳಿಸುವೆನು, ಸಾವಧಾನವಾಗಿ ಕೇಳಿರಿ—ಶ್ರೀ ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಶೇಷಪರ್ಯಂಕಶಾಯಿಯಾಗಿ ಜಗದ್ರಕ್ಷಣ ಚಿಂತೆಯೊಡನೆ ಯೋಗನಿದ್ರೆಮಾಡುತ್ತಿರುವ ಸರ್ವೇಶ್ವರನ ದಿವ್ಯಚರಣಾರವಿಂದಂಗಳನ್ನು ಪರಮೋಪಾಯವೆಂದು ಸ್ತುತಿಸುವುದು; ಇದನ್ನು ಉಳಿದ ಭೋಗ್ಯಾಂತರ ವಿಷಯಗಳಲ್ಲಿ ಅಭಿಸಂಧಿಯಿಲ್ಲದೇ ಇರತಕ್ಕದ್ದು; ಇದಲ್ಲದೆ ಅವರವರ ವರ್ಣಾಶ್ರಮ ಧರ್ಮಂಗಳನ್ನು ಅನುಸರಿಸಿ ನಡೆದುಕೊಳ್ಳತಕ್ಕದ್ದು; ಭಗವತ್ಪ್ರಾಪ್ತಿಗೆ ಸಾಧಕಂಗಳಾದ ಜ್ಞಾನಯೋಗ ಭಕ್ತಿಯೋಗ ಇವೆರಡರಲ್ಲಿಯೂ ಅವನ ಕೃಪೆಯಿಂದಲ್ಲದೆ ನಾವಾಗಿಯೇ ಅನ್ವಯಿಸಕೂಡದು; ನಮ್ಮ ಸ್ವಾಮಿಯು ಸರ್ವಸುಲಭನಾಗಿದ್ದರೂ ಭಗವತ್ಸಂಬಂಧಿಗಳಮೂಲಕವಲ್ಲದೆ ಅವನನ್ನು ನಾವು ಸಮೀಪಿಸಕೂಡದು; ಭಗವದ್ವೈಭವಂಗಳನ್ನೂ ಭಾಗವತ ವೈಭವಂಗಳನ್ನೂ ನಮಗೆ ತಿಳಿದಮಟ್ಟಿಗೂ ಯೋಗ್ಯರಾದವರಿಗೆ ಉಪದೇಶಮಾಡತಕ್ಕದ್ದು. ಈ ರೀತಿಯಾಗಿ ನಾವು ಈಡೇರತಕ್ಕ ಉಪಾಯಗಳನ್ನು ಚೆನ್ನಾಗಿ ಪರಿಭಾವಿಸಿ ಅಕ್ಕರೆಯಿಂದ ಅವನನ್ನೇ ಶರಣವೆಂದು ಅವಲಂಬಿಸಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

Ye souls, that wish for an opportunity to sing halleluiahs in praise of the Great Being, Whose Power and Glory permeates the whole universe, please listen to me attentively, and I shall relate to you the items of omission and commission, we have to pay attention to, in bringing to a successful issue our proposed vow viz. the duty of rendering humble and devoted services to the Almighty Lord. The items are—1. To dedicate hymns of praise at the sacred Feet of the Lord, (as the best Refuge for salvation) Who is enjoying conscious sleep in the milk-ocean on the soft and comfortable bedding of Âdisêsha—the thousand-headed Cobra, and Who is extending His protection all over the world; 2. To give up all other enjoyments as ephemeral; 3. To arrange that every one of us should, as in duty bound, perform the rites and duties allotted to his caste or condition of life; 4. Not to engage ourselves of our own accord in the acquirement of wisdom and piety, the two chief means for the attainment of salvation, except through the Grace of the Lord; 5. Not to approach the Almighty, though easily accessible to all, except through the kind introduction of his devoted followers—the Âchâryas; 6. To impart instruction to the deserving in the mysteries of God's Glory, or in those of His devotees. If we should affectionately take refuge with Him after duly considering over the best means for the attainment of salvation, we shall be in a fair way to bring our precious vow to a successful fruition.

ಓಙ್ಗಿಯುಲಕಳನ್ದವುತ್ತಮನ್ಪೇರ್ಪಾಡಿ ।
ನಾಙ್ಗಣಂಪಾವೈಕ್ಕುಚ್ಚಾತ್ತಿನೀರಾಡಿನಾಲ್ ॥
ತೀಙ್ಗಿನ್ರಿನಾಡೆಲ್ಲಾಂತಿಙ್ಗಣ್ಮುಮ್ಮಾರಿಪೆಯ್ದು ।
ಓಙ್ಗುಪೆರುಂಶೆನ್ನೆಲೂಡುಕಯಲುಕಳ ॥
ಪೂಙ್ಗುವಳೈಪ್ಪೋದಿಲ್ಪೊರಿವಣ್ಡುಕಣ್ಪಡುಪ್ಪ ।
ತೇಙ್ಗಾದೇಪುಕ್ಕಿರುನ್ದುಶೀರ್ತ್ತಮುಲೈಪಱ್ಱಿ ॥
ವಾಙ್ಗಕ್ಕುಡನಿಱೈಕ್ಕುಂವಳ್ಳಲ್ಪೆರುಂಪಶುಕ್ಕಳ್ ।
ನೀಙ್ಗಾದಶೆಲ್ವನಿಱೈನ್ದೇಲೋರೆಂಪಾವಾಯ್ ॥ ... ॥ ೩ ॥

ಪ್ರತಿಪದಾರ್ಥ.

ಓಙ್ಗಿ—ಉದ್ದವಾಗಿ ಬೆಳದು
ಉಲಕು ಅಳನ್ದ—ಮೂರು ಲೋಕಂಗಳನ್ನು ದಿವ್ಯಪಾದಂಗಳಿಂದ ಅಳೆದ
ಉತ್ತಮನ್—ಪರಮಪುರುಷನಾದ ಶ್ರೀತ್ರಿವಿಕ್ರಮನ
ಪೇರ್ಪಾಡಿ—ದಿವ್ಯನಾಮಂಗಳನ್ನು ಸಂಕೀರ್ತನೆಮಾಡಿ
ನಾಙ್ಗಳ್—ದಾಸಭೂತರಾದ ನಾವು
ನಂಪಾವೈಕ್ಕು ಶಾತ್ತಿ—ನಮ್ಮಗಳ ವ್ರತಕ್ಕೆ ನೆಪದು,
ನೀರಾಡಿನಾಲ್—ಸ್ನಾನವನ್ನು ಮಾಡಿದರೆ
ತೀಙ್ಗಿನ್ರಿ—(ಅನಾವೃಷ್ಟಿಯಿಂದ) ಆದ ಕೇಡುಯಿಲ್ಲದೆ
ನಾಡೆಲ್ಲಾಂ—ದೇಶದಲ್ಲಿ ಎಲ್ಲಿಯೂ
ತಿಙ್ಗಳ್ ಮುಮ್ಮಾರಿ—ತಿಂಗಳಿಗೆ ಮೂರು ಮಳೆ
ಪೆಯ್ದು—ಹುಯ್ದು [ಕೆಂಬೂತೀ ಭತ್ತದಪೈರುಗಳ
ಓಙ್ಗು ಪೆರುಂ ಶೆನ್ನೆಲ್—ಉದ್ದವಾಗಿ ಬೆಳದಿರುವ ದೊಡ್ಡ
ಊಡು—ನಡುವೆ
ಕಯಲ್ಉಕಳ—ಮೀನುಗಳು ಆನಂದವಾಗಿಚೆಲ್ಲಾಡಲು
ಪೂಂಕುವಳೈಪ್ಪೋತಿಲ್—ಅಲರಿರುವ ಚೆನ್ನೆಯ್ದಿಲೇ ಪುಷ್ಪ
ಪೊಱಿವಣ್ಡು—ನೀಲವರ್ಣದ ಭ್ರಮರಗಳು [ದಲ್ಲಿ
ಕಣ್ಪಡುಪ್ಪ—ನಿದ್ರೆಮಾಡುತ್ತಿರಲು
ತೇಙ್ಗಾದೇ—ಗಾಬರಿಯುಂಟುಮಾಡದೆ
ಪುಕ್ಕು ಇರುನ್ದು—ಪ್ರವೇಶಿಸಿ ಮೆಲ್ಲಗೆ ಗೋಷ್ಠದಲ್ಲಿ ಕುಳಿತು
[ಗಳನ್ನು
ಶೀರ್ತ್ತಮುಲೈ—ಹಾಲುತುಂಬಿ ಪೀನವಾಗಿರುವ ಕೆಚ್ಚಲು
ಪಱ್ಱಿವಾಙ್ಗ—ಹಿಡಿದು ಕರೆಯಲಾಗಿ [ವವು
ಕ್ಕುಡಂ ನಿಱೈಕ್ಕುಂ—ಹಾಲು ಕೊಡಗಳನ್ನು ತುಂಬು
ವಳ್ಳಲ್, ಪೆರುಂಪಶುಕ್ಕಳ್—ಸಾಧುವಾದ ಉತ್ತಮಜಾತಿಯ ಹಸುಗಳು
ನೀಙ್ಗಾದಶೆಲ್ವಂ—ಯಾವಾಗಲೂ ಅಳಿಯದ ಸಂಪತ್ತೂ
ನಿಱೈನ್ದು—ಪೂರ್ಣವಾಗಿ
ಏಲ್ ಓರ್—ಶುಭವಾಗಿ; ಅದ್ವಿತೀಯವಾದ [ವುದು
ಎಂಪಾವೈ ಆಯ್—ನಮ್ಮ ವ್ರತವು ತೇರ್ಗಡೆಯಾಗು

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸಖಿಯರೇ, ಭೂಮಿಗೂ ಆಕಾಶಕ್ಕೂ ಏಕವಾಗಿ ಬೆಳದು, ಮೂರುಲೋಕಂಗಳನ್ನೂ ತನ್ನದಿವ್ಯ ಪಾದಂಗಳಿಂದ ಅಳೆದ ಪರಮಪುರುಷನಾದ ಶ್ರೀ ತ್ರಿವಿಕ್ರಮನ ಉತ್ತಮನಾಮಂಗಳನ್ನು ಸಂಕೀರ್ತನೆಮಾಡಿಕೊಂಡು ದಾಸಭೂತರಾದ ನಾವುಗಳೆಲ್ಲಾ ಗುಂಪಾಗಿಸೇರಿ ನಮ್ಮ ವ್ರತಾಚರಣೆಗಾಗಿ ಯಥಾವಿಧಿಯಾದ ಸ್ನಾನವನ್ನು ಮಾಡಿದರೆ, ಈಗ ಅನಾವೃಷ್ಟಿಯಿಂದ ಆದ ಪ್ರಜಾಕ್ಷೋಭವು ಹೋಗಿ, ದೇಶದಲ್ಲೆಲ್ಲಾ ಸುಭಿಕ್ಷವಾಗುವಂತೆ ತಿಂಗಳಿಗೆ ಮೂರುಮಳೆ ತಪ್ಪದೆ ಹುಯ್ಯುವುದು ; ಇದರಿಂದ ದೊಡ್ಡ ಕೆಂಬೂತೀಭತ್ತದಪೈರು ಚೆನ್ನಾಗಿಬೆಳದು, ಅದರ ಮಧ್ಯದಲ್ಲಿ ಮೀನುಗಳು ಆನಂದವಾಗಿ ಚೆಲ್ಲಾಡುವವು ; ಅಲರಿರುವ ಚೆನ್ನೆಯ್ದಿಲೇ ಪುಷ್ಪದಲ್ಲಿ ಸುಂದರವಾದ ಬೊಟ್ಟುಗಳುಳ್ಳ ನೀಲವರ್ಣದ ಭ್ರಮರಗಳು ಪುಷ್ಪಮಧುವನ್ನು ಪಾನಮಾಡಿ ನಿದ್ರೆಮಾಡುವವು ; ಗೋಪಾಲರು ಗೋಷ್ಠಗಳಿಗೆ ಮೆಲ್ಲಗೆ ಪ್ರವೇಶಿಸಿ ಹಸುಗಳಿಗೆ ಯಾವವಿಧವಾದ ಗಾಬರಿಯನ್ನೂ ಉಂಟುಮಾಡದೆ ಕುಳಿತು, ಹಾಲು ತುಂಬಿಕೊಂಡು ದಪ್ಪವಾಗಿರುವ ಕೆಚ್ಚಲುಗಳನ್ನು ಹಿತವಾಗಿ ಹಿಡಿದು ಕರೆಯಲು ಹಾಲಿನ ಕೊಡಗಳನ್ನು ಸಾಧುವಾದ ಉತ್ತಮಜಾತಿಯ ಆ ಹಸುಗಳು ತಮ್ಮ ಕ್ಷೀರದಿಂದ ತುಂಬಿಸುವವು; ಹೀಗೆ ಎಂದೆಂದಿಗೂ ಅಳಿಯದ ಸಂಪತ್ತೂ ಸಮೃದ್ಧಿಯೂ ಎಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಪೂರ್ಣವಾಗಿರಲು ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಶ್ಲಾಘ್ಯವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಭಗವದಭಿಮುಖರಾದ ಚೇತನರೇ, ಅಹಂಕಾರಗ್ರಸ್ತರಾದ ಸಂಸಾರಿಗಳಿಗೆ ಒಂದು ಸಮಯದಲ್ಲಿ ಭಗವತ್ಕೃಪೆಯುಂಟಾಗಿ, ತಮ್ಮಗಳಿಗೆ ರಕ್ಷಕನು ಯಾನೆಂದು ಜ್ಞಾನೋದಯ

ಯುವು ಸಂಭವಿಸಬಹುದಷ್ಟೆ. ಅದನ್ನು ತಿಳಿದು ಅಂತರ್ಯಾಮಿಯಾದ ಸರ್ವೇಶ್ವರನು ಆನಂದಿಸಿ ಮೈಬೆಳೆದು ಅಂಥಾ ಚೇತನರನ್ನು ತೇರ್ಗಡೆಮಾಡುವುದಕ್ಕೋಸ್ಕರ ಅವರನ್ನೂ ಅವರ ಬಂಧುಮಿತ್ರಕಳತ್ರಾದಿ ಪರಿಜನವರ್ಗಂಗಳನ್ನೂ ತನ್ನ ದಿವ್ಯಚರಣಸನ್ನಿಧಿಯಲ್ಲಿ ಆಶ್ರಯಿಸುವಂತೆ ಮಾಡಿ ಅವರನ್ನೆಲ್ಲಾ ಶೇಷಭೂತರನ್ನಾಗಿ ಮಾಡಿಕೊಳ್ಳುವನು. ಇಂಥಾ ಪರಮೋಪಕಾರಕನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯನಾಮಸಂಕೀರ್ತನಂಗಳನ್ನು ಮಾಡುವ ಅನನ್ಯಪ್ರಯೋಜನರಾದ ನಾವು ಲೋಕವ್ಯವಹಾರಾನುಸಾರವಾಗಿ ಒಂದು ವ್ರತಾಚರಣೆಯ ವ್ಯಾಜದಿಂದ ಭಗವದ್ಗುಣಾನುಭವವನ್ನು ಮಾಡಿದ್ದೇಯಾದರೆ, ತನ್ನಷ್ಟಕ್ಕೆತಾನೇ ಈ ಪ್ರಪಂಚದಲ್ಲೆಲ್ಲಾ ದೇಹಾತ್ಮಾಭಿಮಾನಾದಿದೋಷಂಗಳು ನಿವೃತ್ತಿಯಾಗಿ, ಸತ್ವವು ತಲೆಯೆತ್ತಿಕೊಂಡು, ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ, ಅನನ್ಯಶರಣತ್ವ, ಅನನ್ಯಭೋಗ್ಯತ್ವಗಳೆಂಬ ಆಕಾರತ್ರಯ ಜ್ಞಾನವು ಉಂಟಾಗುವುದು. ಹೀಗಿರುವಲ್ಲಿ ಅಂಥಾ ಜ್ಞಾನಸಂಪನ್ನರಾದ ಚೇತನರ ಮಧ್ಯದಲ್ಲಿ ತತ್ಸಂಬಂಧಿಗಳಾದ ಆತ್ಮವರ್ಗಂಗಳು ತಮಗೆ ಈ ಸತ್ಸಂಗದಿಂದ ಯಾದೃಚ್ಛಿಕವಾಗಿ ಪ್ರಾಪ್ತವಾದ ಉತ್ಕೃಷ್ಟಪದವಿಗಾಗಿ ಸಂತೋಷಿಸುವರು. ಇಂಥಾ ವರ್ಚಸ್ವಿಗಳಾದ ಜ್ಞಾನಾಧಿಕರ ಹೃದಯಕಮಲಂಗಳಲ್ಲಿ ಬೆಳಗುವ ಪರಂಜ್ಯೋತಿರೂಪನಾದ ಸರ್ವೇಶ್ವರನು ಲಕ್ಷ್ಮೀಸಮೇತನಾಗಿ ಬಿಜಮಾಡಿರುವನು. ಈ ಜ್ಞಾನಿಗಳು ತಮ್ಮಲ್ಲಿ ಆಶ್ರಯಿಸಿದ ಶಿಷ್ಯರಿಗೆ ಉಪದೇಶವನ್ನು ಮಾಡಿ ಪರಿಪೂರ್ಣಜ್ಞಾನಿಗಳಾಗುವಂತೆ ಅನುಗ್ರಹಿಸಿ, ಅವಿಚ್ಛಿನ್ನ ಭಗವದ್ಗುಣಾನುಭವವನ್ನು ಹೊಂದುವ ಶಕ್ತಿಯನ್ನು ಅವರಿಗೆ ಉಂಟುಮಾಡುವರು. ಈ ರೀತಿಯಾಗಿ ಜಗತ್ತಿನಲ್ಲೆಲ್ಲಾ ಸತ್ವಸಂಪತ್ತು ವ್ಯಾಪಿಸಲು, ನಾವು ಮಾಡುವ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

Ye souls, disposed unto God ! It is possible that, once in the way, under the Grace of the Lord, True Light of spiritual wisdom may show itself to mortals subject to re-births &c, and who are affected with Ahânkâra (idea of self). This light will enable these beings to enquire into the question "Who is their Saviour? On knowing this, the Great Lord, who sits within them as their inner Soul, gets elated with joy, and with the view of saving such beings, gives them as well as their retinue, consisting of relatives, friends and servants, an opportunity to take refuge with Him as the only source of salvation, and makes them His favorite devotees. In praise of such a merciful and magnanimous Lord, interested as we are in nothing other than Himself, we will recite the many thousand names appertaining to Him. If we engage ourselves in our humble and devoted services to Him, under the *pretence even* of performing a vow, then our erroneous conceptions—such as the error connected with the wrong notion of mistaking the body for the soul and *vice—versv*, will disappear of their own accord all over the universe ; and the principle of Satva (purity and real existence) will prevail ; and the knowledge of three principles Akâratraya, viz. (1) The condition of our being dependent upon God and God alone ; (2) The condition of having no other refuge than God Himself ; (3) The condition of enjoying none other than God Himself—will become prominent. Meanwhile such of the souls as happened to be connected with these favored beings will rejoice at the excellent and unexpected position fortunately secured for them by being in their enlightened company ; and our Lord—the Fountain of purest Light, with His consort Lakshmi, will take his seat in the midst of the lotus-like hearts of such enlightened beings. These souls, in the capacity of religious preceptors, will so instruct their disciples as to make them perfect in Divine Knowledge, and to favour them with such a capacity as to ever enjoy the presence and the glory of the Supreme Being Himself. The principle of Satva thus pervading to a large extent throughout the world, we shall be in a fair way to bring our vow to a successful fruition.

ಆೞಿಮೞೈಕ್ಕಣ್ಣಾವೊನ್ಱುನೀಕೈಕರವೇಲ್ |
ಲಾೞಿಯುಟ್ಪುಕ್ಕುಮುಕನ್ದುಕೊಡಾರ್ತ್ತೇಱಿ ‖
ಯೂೞಿಮುದಲ್ವನುರುವಂಪೋಲ್ಮೆಯ್ಕಱುತ್ತು |
ಪ್ಪಾೞಿಯನ್ತೋಳುಡೈಪ್ಪಱ್ಪನಾಭನ್ಕೈಯಿಲ್ ‖
ಲಾೞಿಪೋಲ್ಮಿನ್ನಿ ವಲಂಪುರಿಪೋಲ್ನಿನ್ಱದಿರ್ನ್ದು |
ತಾೞಾದೇಶಾರ್ಙ್ಗಮುದೈತ್ತಶರಮೞೈಪೋಲ್ ‖
ಲ್ವಾೞವುಲಕಿನಿಪ್ಪೆಯ್ದಿಡಾಯ್ನಾಙ್ಗಳುಂ |
ಮಾರ್ಗೞಿನೀರಾಡಮಕಿೞ್ನ್ದೇಲೋರೆಂಬಾವಾಯ್ ‖ ... ‖ ೪ ‖

ಪ್ರತಿಪದಾರ್ಥ.

ಆೞಿಮೞೈಕ್ಕು—ಮಂಡಲವರ್ಷಕ್ಕೆ
ಅಣ್ಣಾ—ನಿರ್ವಾಹಕನಾದ ಇಂದ್ರನೇ,ಪರ್ಜನ್ಯದೇವತೆಯೆ
ಒನ್ಱುಂ—ಸ್ವಲ್ಪವೂ
ನೀ ಕೈಕರವೇಲ್—ನೀನು ಕೈಬಿಡಬೇಡ
ಆೞಿಯುಳ್—ಸಮುದ್ರ ಮಧ್ಯದಲ್ಲಿ
ಪುಕ್ಕು—ಪ್ರವೇಶಿಸಿ
ಮುಕನ್ದುಕೊಡು—ನೀರನ್ನು ತುಂಬಿಕೊಂಡು
ಆರ್ತ್ತೇಱಿ—ಗರ್ಜನೆಯನ್ನು ಮಾಡಿ ಆಕಾಶವನ್ನೆಲ್ಲಾ ವ್ಯಾಪಿಸಿ
ಊೞಿಮುದಲ್ವನ್—ಮಹಾಪ್ರಳಯದಲ್ಲಿ ವರ್ತಿಸಿರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನ
ಉರುವಂಪೋಲ್—ದಿವ್ಯಶರೀರದಹಾಗೆ
ಮೆಯ್ಕಱುತ್ತು—ನಿನ್ನ ದೇಹವು ಶ್ಯಾಮಳವರ್ಣವನ್ನು ಹೊಂದಿ
ಪಾೞಿಅಂತೋಳುಡೈ—ಗಂಭೀರವಾದ ಸುಂದರ ಬಾಹುಗಳುಳ್ಳ
ಪಱ್ಪನಾಭನ್ಕೈಯಿಲ್—ಶ್ರೀವಿಷ್ಣುವಿನ ಕೈಯಲ್ಲಿ (ನೆಲೆಗೊಂಡಿರುವ)

ಆೞಿಪೋಲ್—ಶ್ರೀ ಚಕ್ರಾಯುಧದಹಾಗೆ
ಮಿನ್ನಿ—ಮಿಂಚಿ
ವಲಂಪುರಿಪೋಲ್—ದಕ್ಷಿಣಾವರ್ತ ಶಂಖವಾದ (ಪಾಂಚಜನ್ಯದ)ಹಾಗೆ
ನಿನ್ಱುಅದಿರ್ನ್ದು—ಆಕಾಶದಲ್ಲಿ ನಿಂತು ಬಲವಾಗಿಗುಡುಗಿ
ತಾೞಾತೇ—ಸಾವಕಾಶಮಾಡದೆ
ಶಾರ್ಙ್ಗಮುದೈತ್ತ—ಶಾರ್ಙ್ಗವೆಂಬ ಧನುಸ್ಸಿನಲ್ಲಿ ಸೇರಿಸಿ ಎಸೆದ
ಶರಮೞೈಪೋಲ್—ಬಾಣವರ್ಷದಹಾಗೆ [ವಹಾಗೆ
ವಾೞ ಉಲಕಿನಿಲ್—ಪ್ರಪಂಚವೆಲ್ಲಾ ಸುಖವಾಗಿ ಬಾಳು
ಪೆಯ್ದಿಡಾಯ್—ಕರೆದುಬಿಡು
ನಾಙ್ಗಳುಂ—ದಾಸಭೂತರಾದ ನಾವು
ಮಾರ್ಗೞಿನೀರಾಡ—ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ ಸ್ನಾನ ಮಾಡಲು
ಮಕಿೞ್ನ್ದು—ಸಂತೋಷಿಸಿ
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಮಂಡಲವರ್ಷಕ್ಕೆ ಅಧಿಪತಿಯಾದ ಪರ್ಜನ್ಯದೇವತೆಯೇ, ನೀನು ನಮ್ಮನ್ನು ಸ್ವಲ್ಪವೂ ಕೈಬಿಡಕೂಡದು. ಸಮುದ್ರ ಮಧ್ಯದಲ್ಲಿ ನೀನು ಪ್ರವೇಶಿಸಿ ನೀರನ್ನು ಪೂರ್ಣವಾಗಿ ಪಾನಮಾಡಿಕೊಂಡು ಗರ್ಜನೆಯೊಡನೆ ಆಕಾಶವನ್ನೆಲ್ಲಾ ವ್ಯಾಪಿಸಿಕೊಂಡು, ಮಹಾಪ್ರಳಯದಲ್ಲಿಯೂ ವರ್ತಿಸಿರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯಶರೀರದಂತೆ ಶ್ಯಾಮಳವರ್ಣವನ್ನು ಹೊಂದಿ, ಗಂಭೀರವಾದ ಸುಂದರ ಬಾಹುಗಳುಳ್ಳ ಮಹಾವಿಷ್ಣುವಿನ ದಕ್ಷಿಣಹಸ್ತದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವ ಶ್ರೀಚಕ್ರಾಯುಧದಹಾಗೆ ಮಿಂಚಿಕೊಂಡು, ಆ ಸರ್ವೇಶ್ವರನ ವಾಮಹಸ್ತದಲ್ಲಿ ಶೋಭಿಸುವ ದಕ್ಷಿಣಾವರ್ತ ಶಂಖವಾದ ಪಾಂಚಜನ್ಯದಹಾಗೆ ಬಲವಾಗಿ ಗುಡುಗಿಕೊಂಡು, ಯಾವ ಸಾವಕಾಶವೂ ಮಾಡದೆ, ಶಾರ್ಙ್ಗಧನುಸ್ಸಿನಲ್ಲಿ ಎಸೆದ ಬಾಣವರ್ಷದಂತೆ ಪ್ರಪಂಚವೆಲ್ಲಾ ಸುಖವಾಗಿ ಬಾಳುವಹಾಗೆ ಮಳೆಯನ್ನು ಕರೆದುಬಿಡು. ಆಗ ದಾಸಭೂತರಾದ ನಾವು ಈ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ ಸಂತೋಷಚಿತ್ತರಾಗಿ ವ್ರತಸ್ನಾನಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಭಗವದ್ಗುಣಾಮೃತವನ್ನು ವರ್ಷಿಸುವ ಆಚಾರ್ಯರೇ, ಸ್ವಸಂಬಂಧದಿಂದ ಶಿಷ್ಯರಾದ ಸರ್ವರನ್ನೂ ಪರಮಪುರುಷನ ಕಾರುಣ್ಯಕ್ಕೆ ವಿಷಯವಾಗಿ ಮಾಡತಕ್ಕ ನೀವು ದಾಸಭೂತರಾದ ನಮ್ಮನ್ನು ಶಿಷ್ಯಕೋಟಿಯಲ್ಲಿ ಸೇರಿಸಿಕೊಂಡು ತಕ್ಕ ಉಪದೇಶವನ್ನು ಮಾಡುವದರಲ್ಲಿ ಕೊಂಚವೂ ಹಿಂತೆಗೆಯಬೇಡಿರಿ. ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯಕಲ್ಯಾಣಗುಣಾಮೃತಾಬ್ಧಿಯಲ್ಲಿ ಆಳ್ದು ಮುಳುಗಿ ಅಲ್ಲಿನ ಗುಣವಿಶೇಷಗಳನ್ನೆಲ್ಲಾ ಮುಖಸ್ಥಮಾಡಿಕೊಂಡು ಸಸಂಭ್ರಮವಾಗಿ ಆಚಾರ್ಯಪೀಠದಲ್ಲಿ ನೀವು ಆರೂಢರಾಗಿರಿ. ಸರ್ವೇಶ್ವರನ ದೇಹಕಾಂತಿಯಹಾಗೆ ಕಾರುಣ್ಯವೃಷ್ಟಿಯನ್ನು ಮಾಡುವ ನಿಮ್ಮ ಶರೀರದಲ್ಲಿ ಒಂದು ಕಾಂತಿ ವಿಶೇಷವು ಕಂಗೊಳಿಸಲು, ಧ್ಯಾನಯೋಗದಿಂದ ಭಗವಂತನನ್ನು ನೀವು ಸಾಕ್ಷಾತ್ಕರಿಸಿ ಅನುಭವಿಸುವ ದಿವ್ಯ ವರ್ಚಸ್ಸು ಶ್ರೀಮಹಾವಿಷ್ಣುವಿನ ಚಕ್ರಾಯುಧದಹಾಗೆ ಪ್ರಜ್ವಲಿಸಲಾಗಿ, ಅವನ ವಾಮಹಸ್ತದಲ್ಲಿ ಒಪ್ಪಿರುವ ಶ್ರೀಪಾಂಚಜನ್ಯದಹಾಗೆ ನೀವು ಪ್ರಣವಾರ್ಥವನ್ನು ಸಮಸ್ತರೂ ತಿಳಿಯುವಹಾಗೆ "ತಿರುವಾಯ್ಮೊೞಿ" ಯ ಗ್ರಂಥದಮೂಲಕ ವಿಶದಮಾಡಿ ಕೃಪೆಮಾಡಬೇಕು; ಮತ್ತು ಪ್ರಣವಾರ್ಥ ನಿರೂಪಣದಿಂದ ಎಲ್ಲರೂ ತಮ್ಮ ಶೇಷಶೇಷೀಭಾವವನ್ನು ತಿಳಿದು ಸ್ವರೂಪ ಯಾಥಾತ್ಮ್ಯ ಜ್ಞಾನವನ್ನು ಅಱಿತು ಉಜ್ಜೀವಿಸುವಹಾಗೆ ನೀವು ಭಗವದ್ಗುಣಾಮೃತವನ್ನು ವರ್ಷಿಸಬೇಕು. ಭಗವತ್ಕೈಂಕರ್ಯೈಕಭೋಗಪರರಾದ ನಾವು ಸಂತುಷ್ಟಚಿತ್ತರಾಗಿ ಭಗವದ್ಭಾಗವತೇಷ್ಟತ್ವೇನ ನಿತ್ಯನೈಮಿತ್ತಿಕಕರ್ಮಂಗಳನ್ನು ಯಥಾವಿಧಿಯಾಗಿ ಅನುಷ್ಠಿಸಿಕೊಂಡು ಬರಲು, ಭಗವದ್ಗುಣಾನುಭವವೆಂಬ ಈ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

O Preceptor, that showers on us the nectar-like blessings of communion with God, please condescend to instruct us, your disciples, freely in the mysteries of God's Glory, so that one and all of your retinue may take refuge with the Almighty God: we entreat you to bring to your mind the many thousand Excellences of the Almighty, after immersing yourself in the unfathomable ocean of His Grace, and cheerfully occupying the high pedestal suitable unto your exalted position of a teacher. At this stage a special kind of effulgence will show itself in your very appearance similar to that of the Almighty, showering kindnesses on all, on whom your glance is directed; and by your holding communion with the Lord through contemplation and enjoying His very Presence and Glory, is engendered a flood of light, which resembles in all respects the effulgence of the great discus that adorns the right hand of the Almighty. You will also be pleased to expound through the Sacred Word *Tiruvoimoḷi* the esoteric meaning of *Praṇava* so distinctly and so well as to be understood by all, similar to the thundering noise produced by the Pânchaganyam, the conch-shell that adorns the left-hand of the Supreme Being; and should shower forth the nectar of God's Glory and Excellence on all, so that they may understand by your teaching the real meaning of the sacred Mantra, and thence the real relationship subsisting between the Lord and our souls (the relationship of *Séshaséshibhâva*=the material and spiritual universe is the body of the Supreme Being), and thus obtain eternal salvation. While we, whose sole aim and end of life consists in rendering devotional service unto the Lord and nothing else, continue to discharge our duties, general and special, enjoined upon us in accordance with the injunctions prescribed by the Lord and our venerable sages, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory and other Excellences.

ಮಾಯನೈಮನ್ನುವಡಮದುರೈಮೈನ್ದನೈ ।
ತೂಯಪೆರುನೀರ್ಯಮುನೈತ್ತುರೈವನೈ ।
ಆಯರ್ಕುಲತ್ತಿನಿಲ್ತೋನ್ರುಮಣಿವಿಳಕ್ಕೈ ।
ತಾಯೈಕ್ಕುಡಲ್ವಿಳಕ್ಕಂಶೆಯ್ದದಾಮೋದರನೈ ॥
ತೂಯೋಮಾಯ್ವನ್ದುನಾಂತೂಮಲರ್ತೂವಿತ್ತೊೞುದು ।
ವಾಯಿನಾಲ್ಪಾಡಿಮನತ್ತಿನಾಲ್ಶಿನ್ದಿಕ್ಕ ।
ಪೋಯಪಿೞೈಯುಂಪುಗುತರುವಾನಿನ್ರನವು ।
ತೀಯಿನಿಲ್ತೂಶಾಕುಂಶೆಪ್ಪೇಲೋರೆಂಬಾವಾಯ್ ॥ ॥೫॥

ಪ್ರತಿಪದಾರ್ಥ.

ಮಾಯನೈ—ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾದ
ಮನ್ನು—ಭಗವತ್ಸಂಬಂಧದಿಂದ ಪ್ರಸಿದ್ಧವಾದ
ವಡಮಧುರೈಮೈನ್ದನೈ—ಉತ್ತರ ಮಧುರಾಪುರಿಯಲ್ಲಿ ಅವತರಿಸಿದಂಥಾವನನ್ನು
ತೂಯಪೆರುನೀರ್—ಪರಿಶುದ್ಧವಾದ ಅಧಿಕಪ್ರವಾಹವುಳ್ಳ
ಯಮುನೈತ್ತುರೈವನೈ—ಯಮುನಾತೀರವಾಸಿಯಾದವನನ್ನು
ಆಯರ್ಕುಲತ್ತಿನಿಲ್—ಶ್ರೀನಂದಗೋಕುಲದಲ್ಲಿ
ತೋನ್ರುಮಣಿವಿಳಕ್ಕೈ—ಬೆಳದುಕೊಂಡಿದ್ದ ಮಣಿದೀಪವನ್ನು
ತಾಯೈಕ್ಕುಡಲ್ವಿಳಕ್ಕಂಶೆಯ್ದ—ದೇವಕೀದೇವಿಯ ಗರ್ಭಾಶಯವನ್ನು ಪ್ರಕಾಶಪಡಿಸಿದ
ದಾಮೋದರನೈ—ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು
ತೂಯೋಮಾಯ್—ಸ್ನಾನವಾಡಿಕೊಂಡು ಪರಿಶುದ್ಧರಾಗಿ
ವನ್ದುನಾಂ—ನಾವು ಬಂದು
ತೂಯ್ಮಲರ್ಕಳ್—ಪರಿಮಳವಾದ ಪುಷ್ಪಗಳನ್ನು
ತೂಯ್ತೊೞುತು—ದಿವ್ಯಪಾದಂಗಳಲ್ಲಿ ಸಮರ್ಪಿಸಿ ಎರಗಿ
ವಾಯಿನಾಲ್, ಪಾಡಿ—ವಾಚಾ ಅವನನ್ನು ಹೊಗಳಿ
ಮನತ್ತಿನಾಲ್, ಚಿಂತಿಕ್ಕ—ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಧ್ಯಾನಿಸಿದರೆ
ಪೋಯಪಿಶ್ಯೆಯುಂ—ಪೂರ್ವಾರ್ಜಿತಕರ್ಮಗಳೂ
ಪುಕುದರುವಾನಿನ್ರನವುಂ—ಆಗಾಮಿಕರ್ಮಗಳೂ
ತೀಯಿನಿಲ್ತೂಶುಆಕುಂ—ಅಗ್ನಿ ತಗಲಿದ ಪಂಜಿನಹಾಗೆ ಆಗುವುದು
ಶೆಪ್ಪು—ಹೇಳಲಾಗಿ
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸಖಿಯರೇ, ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾಗಿಯೂ, ಭಗವತ್ಸಂಬಂಧದಿಂದ ಪ್ರಸಿದ್ಧವಾದ ಆ ಉತ್ತರ ಮಧುರಾಪುರಿಯಲ್ಲಿ ಅವತರಿಸಿದಂಥವನಾಗಿಯೂ, ಪರಿಶುದ್ಧೋದಕವುಳ್ಳದ್ದಾಗಿಯೂ ಅಧಿಕ ಪ್ರವಾಹವುಳ್ಳದ್ದಾಗಿಯೂ ಇರುವ ಯಮುನಾನದೀತೀರವಾಸಿಯಾಗಿಯೂ, ಶ್ರೀನಂದಗೋಕುಲದಲ್ಲಿ ಬೆಳದುಕೊಂಡಿದ್ದ ಮಣಿದೀಪಪ್ರಾಯನಾಗಿಯೂ, ದೇವಕೀದೇವಿಯ ಗರ್ಭಾಶಯವನ್ನು ತನ್ನ ದಿವ್ಯ ಜನನದಿಂದ ಪ್ರಕಾಶಪಡಿಸಿದ ಆ ಶ್ರೀವಾಸುದೇವನನ್ನು, ನಾವೆಲ್ಲಾ ಸ್ನಾನಾದಿಕರ್ಮಗಳಿಂದ ಪರಿಶುದ್ಧರಾಗಿ ಪರಿಮಳ ಪುಷ್ಪಗಳಿಂದ ಅರ್ಚಿಸಿ, ವಾಚಾ ಅವನನ್ನು ಹೊಗಳಿ ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಆ ಸರ್ವಸ್ವಾತ್ಮಸ್ವರನನ್ನು ಧ್ಯಾನಿಸಿದರೆ, ನಮ್ಮ ಪೂರ್ವಾರ್ಜಿತ ಪಾಪಕರ್ಮಗಳೂ, ಆಗಾಮಿಯಾದ ದುಷ್ಕರ್ಮಗಳೂ ಬೆಂಕಿತಗಲಿದ ಪಂಜಿನಹಾಗೆ ನಾಶಹೊಂದುವವು. ಹೀಗೆ ನಾವು ಅವನ ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಂಡಾಡಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಭಗವದಭಿಮುಖರಾದ ಚೇತನರೇ, ನಿತ್ಯಸೂರಿಗಳಿಂದಲೂ ಪರಿಭಾವಿಸಿ ಅರಿಯಲು ಅಸಾಧ್ಯವಾದ ಪರತ್ವವುಳ್ಳವನಾಗಿಯೂ, ಭಗವತ್ಸಂಬಂಧವು ಅವಿಚ್ಛಿನ್ನವಾಗಿ ನೆಲೆಗೊಂಡಿರುವ ಶ್ರೀಮಧುರಾಪುರಿಯೇ ಮುಂತಾದ ದಿವ್ಯದೇಶಂಗಳಲ್ಲಿ ನಿತ್ಯವಾಸಮಾಡುವಂಥಾವನಾಗಿಯೂ, ಅವಿಚ್ಛಿನ್ನ ಪರಿಶುದ್ಧ ಜ್ಞಾನಾನಂದಾತಿಶಯ ವಿಶಿಷ್ಟನಾಗಿಯೂ, ಪರಮಭಕ್ತಿಭರಿತರಾದ ಜ್ಞಾನಿಗಳ ಮಧ್ಯದಲ್ಲಿ ಮಣಿದೀಪಪ್ರಾಯನಾಗಿಯೂ, ದೇವಕೀದೇವಿ, ದೇವಹೂತಿ, ಕೌಸಲ್ಯೆ ಮುಂತಾದ ಮಾತೃವರ್ಗಂಗಳಿಗೆ ಅವರವರ ಭಕ್ತಿಗೆ ಪರವಶನಾಗಿ ಸ್ವಸಂಬಂಧಾತಿಶಯದಿಂದ ಜನ್ಮಮರಣಾದಿಸಂಸೃತಿ ದುಃಖವನ್ನು ನಿವೃತ್ತಿಮಾಡಿಸಿ, ಪುನರಾವೃತ್ತಿರಹಿತವಾದ ಶ್ರೀವೈಕುಂಠಪ್ರಾಪ್ತಿಯನ್ನು ಮಾಡಿಸಿದವನಾಗಿಯೂ, ತನ್ನ ಅವಿಚ್ಛಿನ್ನಭಕ್ತರಿಗೆ ಪರಾಧೀನನಾಗಿ ಅವರಿಷ್ಟಕ್ಕೆ ಒಳಪಟ್ಟು ನಾನಾವಿಧವಾದ ಅವಸ್ಥೆಗಳನ್ನೂ ಬಂಧಗಳನ್ನೂ ಕೈಕೊಂಡವನಾಗಿಯೂ, ಇರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಅನನ್ಯಪ್ರಯೋಜನರಾದ ನಾವು ಪರಿಶುದ್ಧಾಂತಃಕರಣರಾಗಿ ಬಂದು ಪ್ರೀತಿಪುರಸ್ಸರವಾಗಿ ಅವನ ಚರಣಸನ್ನಿಧಿಯಲ್ಲಿ ನಮ್ಮ ಹೃದಯಕಮಲವನ್ನು ಸಮರ್ಪಿಸಿ ಅವನಿಗೆ ದಾಸಭೂತರಾಗಿ ಊಳಿಯವನ್ನುಮಾಡಿ, ಅವನ ಕಲ್ಯಾಣಗುಣಂಗಳನ್ನು ಸಂಕೀರ್ತನೆಮಾಡಿ, ಅವನ ದಿವ್ಯಮಂಗಳವಿಗ್ರಹವನ್ನು ಏಕಾಗ್ರಚಿತ್ತರಾಗಿ ಧ್ಯಾನಿಸಿದರೆ, ನಮ್ಮ ಪೂರ್ವೋತ್ತರಾಘಂಗಳೆಲ್ಲವೂ ಅಗ್ನಿತಗಲಿದ ಇಷೀಕಾತೂಲದಂತೆ ನಾಶವಾಗುವವು. ಆದಕಾರಣ ಆ ಶ್ರಿಯಃಪತಿಯ ದಿವ್ಯಗುಣಾನುಭವವನ್ನು ನಾವುಗಳು ಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಶ್ಲಾಘ್ಯವಾಗಿಯೂ ನಡೆದಿರುವುದು.

Ye souls! whose minds are drawn unto God, if we should, with a pure heart and sincere devotion, approach His august presence, as beings interested in nothing other than God Himself, and offer our humble services to Him Whose greatness, even the eternal denizens of Paradise are not competent to discern, Who has taken residence, so as to be easily accessible to all, in all sacred spots of which northern Madura (Muttra) stands first; Who is full of pure and eternal wisdom and bliss; Who stands as an illustrious guiding Light amidst His zealous devotees; Who graciously condescended to remove the bonds and consequent sufferings of rebirths of His several mothers in different incarnations—Dêvaki, Dêvahuti and Kousalyâ, to whom He was affectionately attached owing to their deep devotion, and to favour them with a seat in Paradise, from which there is no return to this lower region; and Who subjected Himself to many a trial and apparent inconvenience or suffering merely to accede to the wishes and prayers of His devotees. Before such a Being, we shall submissively lay our heart at His feet, and sing hallelujahs in His praise, and contemplate His Divine Appearance with profound concentration of mind. If we do so, all our sins—past and future—would vanish away like bales of cotton touched by a spark of fire.

ಪುಳ್ಳುಂಶಿಲಂಬಿನಕಾಣ್ಪುಳ್ಳರೈಯನ್ಕೋಯಿಲಿಲ್ |
ವೆಳ್ಳೈವಿಳಿಶಙ್ಗಿನ್ಪೇರರವಙ್ಕೇಟ್ಟಿಲೈಯೋ |
ಪಿಳ್ಳಾಯೆೞುನ್ದಿರಾಯ್ಪೇಯ್ಮುಲೈನಞ್ಜುಣ್ಡು |
ಕಳ್ಳಚ್ಚಕಡಙ್ಕಲಕ್ಕೞಿಯಕ್ಕಾಲೋಚ್ಚಿ ||
ವೆಳ್ಳತ್ತರವಿಲ್ತುಯಿಲಮರ್ನ್ದವಿತ್ತಿನೈ |
ಯುಳ್ಳತ್ತುಕ್ಕೊಣ್ಡುಮುನಿವರ್ಗಳುಮ್ಯೋಗಿಕಳುಂ |
ಮೆಳ್ಳವೆೞುನ್ದರಿಯೆನ್ಱಪೇರರವ |
ಮುಳ್ಳಂಪುಕುನ್ದುಕುಳಿರ್ನ್ದೇಲೋರೆಂಪಾವಾಯ್ || || ೬ ||

ಪ್ರತಿಪದಾರ್ಥ.

ಪುಳ್ಳುಂ—ನಾನಾವಿಧ ಪಕ್ಷಿಗಳೂ
ಶಿಲಂಬಿನಕಾಣ್ ಧ್ವನಿಮಾಡುತ್ತಲಿವೆ ನೋಡು
ಪುಳ್ಳರೈಯರ್—ಪಕ್ಷಿರಾಜನಾದ ಗರುಡನಿಗೆ
ಕೋ—ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನ
ಇಲಿಲ್—ಅರಮನೆಯಲ್ಲಿ, ದಿವ್ಯಸನ್ನಿಧಿಯಲ್ಲಿ
ವೆಳ್ಳೈವಿಳಿಶಙ್ಗಿನ್—ಶುಭ್ರವಾಗಿಯೂ ಸುಂದರವಾಗಿಯೂ ಇರುವ ಶಂಖದ
ಪೇರರವಂ—(ಎಲ್ಲರನ್ನೂ ಕರೆಯುವ ಹಾಗೆ ಧ್ವನಿ ಮಾಡುವ) ಉಚ್ಚಧ್ವಾನವು
ಕೇಟ್ಟಿಲೈಯೋ—ನಿನ್ನ ಕಿವಿಯಲ್ಲಿ ಬೀಳಲಿಲ್ಲವೋ
ಪಿಳ್ಳಾಯ್—ಮುಗ್ಧೆಯೇ
ಎೞುನ್ದಿರಾಯ್—ಹಾಸುಗೆಯನ್ನು ಬಿಟ್ಟು ಏಳು
ಪೇಯ್ಮುಲೈನಞ್ಜುಣ್ಡು—ರಾಕ್ಷಸಿಯಾದ ಪೂತನೆಯ ವಿಷಮಯವಾದ ಹಾಲನ್ನು ಪಾನಮಾಡಿ ಕೊಂದು
ಕಳ್ಳಚ್ಚಕಡಂ—ಮಾಯಾಶಕಟವನ್ನು
ಕಲಕ್ಕೞಿಯ—ಕಟ್ಟುಗಳೆಲ್ಲಾ ನಾಶವಾಗುವಹಾಗೆ
ಕಾಲೋಚ್ಚಿ—ಪಾದದಿಂದ ಒದ್ದು
ವೆಳ್ಳತ್ತು ಅರವಿಲ್—ಬೆಳ್ಳಗಿರುವ ಆದಿಶೇಷನಮೇಲೆ
ತುಯಿಲ್, ಅಮರ್ನ್ದವಿತ್ತಿನೈ—ಯೋಗನಿದ್ರೆಮಾಡಿಕೊಂಡಿರುವ \ ಸಮಸ್ತಕ್ಕೂ ಬೀಜಸ್ವರೂಪನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು
ಉಳ್ಳತ್ತುಕ್ಕೊಂಡು—ತಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ನೆಲೆಗೊಳ್ಳಿಸಿ
ಮುನಿವರ್ಗಳುಂ, ಯೋಗಿಗಳುಂ—ಮುನಿಗಳೂ ಯೋಗಿಗಳೂ
ಮೆಳ್ಳಎೞುನ್ದು—ಮೆಲ್ಲಗೆ ಎದ್ದು
ಅರಿಯೆನ್ಱ ಪೇರರವಂ—"ಹರಿಃ ಹರಿಃ" ಎಂದು ಹೇಳುವ ಗಟ್ಟಿಯಾದ ಧ್ವನಿಯು
ಉಳ್ಳಂಪುಕುನ್ದು—ಮನಸ್ಸನ್ನು ಪ್ರವೇಶಿಸಿ
ಕುಳಿರ್ನ್ದು—ಆಹ್ಲಾದಕಾರಿಯಾದಕೂಡಲೆ
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಏನೂ ಅರಿಯದ ಬಾಲೆಯೇ, ಪ್ರಾತಃಕಾಲಸೂಚಕವಾಗಿ ನಾನಾವಿಧವಾದ ಪಕ್ಷಿಗಳೂ ಧ್ವನಿಮಾಡುತ್ತಲಿವೆ ನೋಡು. ಪಕ್ಷಿರಾಜನಾದ ಗರುಡನಿಗೆ ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನ ಅರಮನೆಯಲ್ಲಿ ಶುಭ್ರವಾಗಿಯೂ ಸುಂದರವಾಗಿಯೂ ಇರುವ ಶಂಖದ ದಿವ್ಯಧ್ವಾನವು ನಿನ್ನ ಕಿವಿಯಲ್ಲಿ ಬೀಳಲಿಲ್ಲವೋ. ಜಾಗ್ರತೆಯಿಂದ ಹಾಸುಗೆಯನ್ನು ಬಿಟ್ಟು ಏಳು. ಮಹಾರಾಕ್ಷಸಿಯಾದ ಪೂತನೆಯ ವಿಷಮಯವಾದ ಹಾಲನ್ನು ಪಾನಮಾಡಿ ಅವಳನ್ನು ಕೊಂದು, ವಂಚಕಶಕಟಾಸುರನನ್ನು ನಾಶಮಾಡಿ, ಆದಿಶೇಷನ ದಿವ್ಯಪರ್ಯಂಕದಲ್ಲಿ ಯೋಗನಿದ್ರೆಮಾಡಿಕೊಂಡು ಸಮಸ್ತ ಪದಾರ್ಥಗಳಿಗೂ ಬೀಜಸ್ವರೂಪನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ತಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ನೆಲೆಗೊಳ್ಳಿಸಿಕೊಂಡು ತದೇಕಧ್ಯಾನರಾಗಿ ಮೆಲ್ಲಗೆ ಏಳುವ ಮುನಿಗಳೂ ಮತ್ತೂ ಯೋಗಿಗಳೂ "ಹರಿಃ ಹರಿಃ" ಎಂದು ಹೇಳುವ ಗಟ್ಟಿಯಾದ ಧ್ವನಿಯು ಮನಸ್ಸನ್ನು ಪ್ರವೇಶಿಸಿ ಆಹ್ಲಾದಕಾರಿಯಾದ ಕೂಡಲೆ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ನೂತನವಾಗಿ ಭಗವತ್ಸಂಬಂಧವನ್ನು ಹೊಂದಿದ ಚೇತನನೇ, ಪರಮ ಸಾತ್ವಿಕರಾದ ಭಾಗವತರು ಭಗವದ್ಗುಣಾನುಸಂಧಾನಪೂರ್ವಕವಾಗಿ ತಂತಮ್ಮ ವರ್ಣಾಶ್ರಮೋಚಿತ ಕರ್ಮಾನುಷ್ಠಾನಂಗಳನ್ನು ಮಾಡಲು ಹೋಗುತ್ತಿರುವರು; ಶ್ರಿಯಃಪತಿಗೆ ವಾಸಸ್ಥಾನವಾದ ಪ್ರಣವದಮಧ್ಯಮಾಕ್ಷರವನ್ನು ಕುರಿತು ಪಾಂಚಜನ್ಯದ ದಿವ್ಯಘೋಷದಂತೆ ಆಚಾರ್ಯರು ಮೊಳೆಯಿಟ್ಟು ಹೇಳುವ ದಿವ್ಯಾರ್ಥಂಗಳನ್ನು ನೀನು ಗಮನಿಸಿ ಕೇಳಲಿಲ್ಲವೋ; ಭಗವದಾರಾಧನ ಕಾಲವು ಸಮೀಪಿಸಿತು; ಏಳು ಮೇಲಕ್ಕೆ. ಪ್ರಕೃತಿಸ್ಥರಾದ ನಮಗೆ ಆ ಸಂಸರ್ಗದಿಂದ ಉಂಟಾದ ಅಹಂಕಾರ ಮಮಕಾರಂಗಳೆರಡನ್ನೂ ನಿವೃತ್ತಿಸಿ, ಕಾಮಕ್ರೋಧಾದಿಗಳನ್ನೂ ಬೇರು ಸಹಿತ ನಾಶಮಾಡಿ ಕೃಪೆಮಾಡುವಂಥಾ, ಶ್ರೀಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಶೇಷಶಾಯಿಯಾಗಿ ಬಿಜಯಮಾಡಿರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಹೃದಯಕಮಲದಲ್ಲಿಟ್ಟು ಧ್ಯಾನಮಾಡುವ ಗುಣಾನುಭವಪರರೂ ಕೈಂಕರ್ಯಪರರೂ ಜಾಗರೂಕರಾಗಿ ಸಾವಧಾನದೊಡನೆ "ಹರಿಃ ಹರಿಃ" ಎಂದು ಸಂಕೀರ್ತನಮಾಡುವ ದಿವ್ಯಧ್ವನಿಯು ನಮ್ಮಗಳ ಹೃದಯದಲ್ಲಿ ಪ್ರವೇಶಿಸಿ ಪರಮಾಹ್ಲಾದವನ್ನು ಉಂಟುಮಾಡಲು, ನಮ್ಮ ಈ ಅದ್ವಿತೀಯವಾದ ಭಗವದ್ಗುಣಾನುಭವರೂಪವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನಡೆಯೇರುವುದು.

O Revered brother, that has newly been brought into the fold of the righteous! The pious *votaries* of God are going out to attend to their respective daily observances, rites and ceremonies enjoined upon the different classes—such as Brahmins, Kshatriyas, Vaisyas and Sudras, singing hymns of praise dedicated to the Lord. Did you not attentively hear the divine sound of the excellent truth (imbedded in the middle letter of the sacred *Praṇava*, the favourite seat of the Almighty) so loudly proclaimed by the Achâryas? The time to attend divine service is drawing near; hence arise. When the agreeable sound 'Harih' 'Harih', often recited so attentively and piously by Munies and Yogis in the early morn in praise of our Lord Nârâyana, Who has taken His soft bedding on Adisêsha in the milk-ocean, Who graciously uproots the Ahankâra (idea of self) resulting from our connection with Prakriti, and consequently the evil effects resulting from the influence of six enemies i.e. desire, anger, covetousnes, ignorance, ardent passion, hatred—when that agreeable sound enters our heart and cheers us all to do our duty, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in our souls' holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, and other Excellences.

ಕೀಶುಕೀಶೆನ್ರೆಙ್ಗುಮಾನೈಚ್ಚಾತ್ತನ್ಕಲನ್ದು |
ಪೇಶಿನಪೇಚ್ಚರವಂಕೇಟ್ಟಿಲೈಯೋಪೇಯ್ಪ್ಪೆಣ್ಣೇ |
ಕಾಶುಂಪಿಱಪ್ಪುಙ್ಕಲಕಲಪ್ಪಕ್ಕೈಪೇರ್ತ್ತು |
ವಾಶನಱುಙ್ಕುಟಲಾಯ್ಚ್ಚಿಯರ್ಮತ್ತಿನಾಲ್ ||
ಓಶೈಪಡುತ್ತತಯಿರರವಂಕೇಟ್ಟಿಲೈಯೋ |
ನಾಯಕಪ್ಪೆಣ್ಪಿಳ್ಳಾಯ್ನಾರಾಯಣನ್ಮೂರ್ತ್ತಿ |
ಕೇಶವನೈಪ್ಪಾಡವುಂನೀಕೇಟ್ಟೇಕಿಡತ್ತಿಯೋ |
ತೇಶಮುಡೈಯಾಯ್ತಿಱವೇಲೋರೆಂಬಾವಾಯ್ || ||೭||

ಪ್ರತಿಪದಾರ್ಥ.

ಕೀಶುಕೀಶೆನ್ರು—ಕೀಚ್ ಕೀಚ್ ಎಂದು
ಎಙ್ಗುಂ, ಆನೈಚ್ಚಾತ್ತಂ—ಎಲ್ಲೆಲ್ಲಿಯೂ ಭಾರದ್ವಾಜ ಪಕ್ಷಿ
ಕಲನ್ದುಪೇಶಿನ—ಕೂಡಿಕೊಂಡು ಉಲಿದ
ಪೇಚ್ಚು, ಅರವಂ—ದೊಡ್ಡ ಧ್ವನಿಯನ್ನು
ಕೇಟ್ಟಿಲೈಯೋ—ನೀನು ಕೇಳಲಿಲ್ಲವೋ
ಪೇಯ್ಪ್ಪೆಣ್ಣೇ—ಬುದ್ಧಿಯಿಲ್ಲದ ಹೆಂಗಸೇ
ಕಾಶುಂಪಿಱಪ್ಪುಂ—ಕಂಠಾಭರಣವಾಗಿರುವ ಕಾಸಿನತಾಲಿಯೂ ಆಮೆಯತಾಲಿಯೂ
ಕಲಕಲಪ್ಪ—ಗಲಗಲವೆಂದು ಶಬ್ದವಾಗುವಹಾಗೆ
ಕೈಪೇರ್ತ್ತು—ಕೈಗಳನ್ನು ನೀಡಿ ಹಿಂತೆಗೆದು
ವಾಶಂ, ನಱುಂ—ವಾಸನೆಯನ್ನು ಬೀಸುವ [ಯರು
ಕುಟಲ್ ಆಯ್ಚ್ಚಿಯರ್—ಕುಂತಲಗಳುಳ್ಳ ಗೋಪಿ
ಮತ್ತಿನಾಲ್—ಮತ್ತಿನಿಂದ
ಓಶೈಪಡುತ್ತ—ಕಡೆದ
ತಯಿರ್ ಅರವಂ—ಮೊಸರಿನ ಶಬ್ದವನ್ನು
ಕೇಟ್ಟಿಲೈಯೋ—ನೀನು ಕೇಳಲಿಲ್ಲವೋ
ನಾಯಕಪ್ಪೆಣ್ಪಿಳ್ಳಾಯ್—ಸ್ತ್ರೀಜನಂಗಳಲ್ಲಿ ಯಜಮಾನಿಯಾದವಳೇ [ಸ್ವರೂಪನಾದ
ನಾರಾಯಣನ್ಮೂರ್ತ್ತಿ—ಶ್ರೀವೈಕುಂಠಪತಿಯ ಸಾಕ್ಷಾತ್
ಕೇಶವನೈ—ಕೇಶಿ ಎಂಬ ರಾಕ್ಷಸನನ್ನು ಕೊಂದ ಶ್ರೀ ಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು
ಪಾಡವುಂ—ನಾವು ಸ್ತುತಿಸುತ್ತಿರಲು
ನೀಕೇಟ್ಟೇಕಿಡತ್ತಿಯೋ—ಅದನ್ನು ನೀನು ಕೇಳುತ್ತಲೇ ಮಲಗಿದ್ದಿಯೋ
ತೇಶಮುಡೈಯಾಯ್—ಲಾವಣ್ಯವತಿಯೇ
ತಿಱ—ಬಾಗಲನ್ನು ತೆಗೆ
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಬುದ್ಧಿಯಿಲ್ಲದ ಹೆಂಗಸೇ, ಇನ್ನೂ ಏಕೆ ಮಲಗಿರುವೇ? ಬೇಗ ಏಳು. "ಕೀಚ್ ಕೀಚ್" ಎಂದು ಎಲ್ಲೆಲ್ಲಿಯೂ ಭಾರದ್ವಾಜ ಪಕ್ಷಿಗಳು ಕೂಡಿಕೊಂಡು ಉಲಿಯುವ ದೊಡ್ಡ ಧ್ವನಿಯನ್ನು ನೀನು ಕೇಳಲಿಲ್ಲವೋ ; ಕಂಠಾಭರಣವಾಗಿರುವ ಕಾಸಿನ ತಾಲಿಯೂ ಆಮೆಯ ತಾಲಿಯೂ ಗಲಗಲವೆಂದು ಶಬ್ದವಾಗುವಹಾಗೆ ಕೈಗಳನ್ನು ನೀಡಿ ಹಿಂತೆಗೆದು ಸುವಾಸನೆಯಾದ ಕುಂತಲಗಳುಳ್ಳ ಪದ್ಮಿನೀಜಾತಿಯ ಗೋಪಸ್ತ್ರೀಯರು ಮತ್ತಿನಿಂದ ಕಡೆದ ದಧಿಯ ಶಬ್ದವನ್ನೂ ನೀನು ಕೇಳಲಿಲ್ಲವೋ ; ಸ್ತ್ರೀಜನಂಗಳಿಗೆಲ್ಲಾ ಯಜಮಾನಿಯಾದವಳೇ, ಶ್ರೀ ವೈಕುಂಠಪತಿಯ ಸಾಕ್ಷಾತ್ ಸ್ವರೂಪನಾದ ಶ್ರೀ ಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ನಾವು ಕೊಂಡಾಡುತ್ತಿರಲು, ಅಮಾತುಗಳನ್ನು ಕೇಳುತ್ತಲೇ ನೀನು ಮಲಗಿದ್ದೆಯೋ ; ಎಲೈ ಲಾವಣ್ಯವತಿಯೇ, ನೀನು ಬಾಗಲನ್ನು ತೆಗೆದು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿ ಸೇರಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಭಗವದ್ವಿಷಯದಲ್ಲಿ ಪರಾಙ್ಮುಖನಾದ ಚೇತನನೇ, ಎಚ್ಚೆತ್ತು ಪ್ರಬುದ್ಧನಾಗು. ಅಹಂಕಾರ ಮಮಕಾರಾದಿಗಳಿಗೆ ಒಳಪಡದ ಪರಮಭಾಗವತರು ಬಹುಕಾಲ ಸಂಶ್ಲೇಷಿಸಿ

ತದನಂತರ ಬೇರೆಯಾಗಲು, ಆವಿಶ್ಲೇಷ ವ್ಯಸನವನ್ನು ವ್ಯಕ್ತಪಡಿಸುವಹಾಗೆ ಪರಸ್ಪರ ಹೇಳಿಕೊಂಡ ಮಾತುಗಳ ಧ್ವನಿಯನ್ನು ನೀನು ಕೇಳಲಿಲ್ಲವೋ, ಒಂದೂ ಅಱಿಯದವರಹಾಗೆ ನೀನು ಹೀಗೆ ವ್ಯರ್ಥವಾಗಿ ಕಾಲಹರಣ ಮಾಡಬಹುದೇ? ಆಚಾರ್ಯರುಗಳು ಅಲ್ಲಲ್ಲಿ ತಿರುಮಂತ್ರವನ್ನೂ ದ್ವಯಚರ್ಮ ಶ್ಲೋಕಂಗಳನ್ನೂ ಕುಱಿತು ವಿಶೇಷಾರ್ಥದಿಂದ ಚರ್ಚಿಸಿ ಅವುಗಳಿಂದ ವಿಶದವಾಗುವ ಏಕಾರ್ಥತೆಯನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ ಅರ್ಥ ವಿಚಾರಮಾಡುವ ದಿವ್ಯ ಧ್ವನಿಯು ಎಲ್ಲೆಲ್ಲಿಯೂ ವ್ಯಾಪಿಸಿಕೊಂಡಿರಲು, ಸ್ವರೂಪೋಪಾಯ ಪುರುಷಾರ್ಥ ಜ್ಞಾನವು ಆವಿರ್ಭಾವವಾಗಿ, ವಿಶೇಷವಾದ ಭಗವದ್ವಿಷಯ ವ್ಯಾಮೋಹವುಳ್ಳ ಅನನ್ಯಾರ್ಹಶೇಷರಾದ ಭಾಗವತರು ಸಂಸಾರಿಚೇತನರನ್ನು ಸದುಪದೇಶದಿಂದ ಶಿಕ್ಷಿಸಲು, ಈ ಚೇತನರು ವಿಶೇಷ ಜ್ಞಾನವನ್ನು ಹೊಂದಿ ಮಾಡುವ ದಿವ್ಯಪ್ರಬಂಧಾರ್ಥಾನುಸಂಧಾನದ ಮಹಾಧ್ವನಿಯನ್ನೂ ನೀನು ಕೇಳಲಿಲ್ಲವೋ? ಭಾಗವತಗೋಷ್ಠಿಗೆ ಶಿರೋಭೂಷಣನಾಗತಕ್ಕ ಚೇತನನೇ, ನೀನೇ ನಮಗೆಲ್ಲಾ ಮುಖಂಡನಾಗಿ ಭಗವದ್ಗುಣಾನುಭವಕ್ಕೆ ತ್ವರೆಗೊಂಡು ನಮ್ಮನ್ನು ನಿಯೋಗಿಸತಕ್ಕವನಾಗಿರಲು, ನೀನು ಹೀಗೆ ತಾಮಸಮಾಡಬಹುದೇ! ಅಥವಾ ಶ್ರೀಮನ್ನಾರಾಯಣಸ್ವರೂಪನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ನಾವು ಕೀರ್ತಿಸುತ್ತಿರಲಾಗಿ, ನೀನು ಅದನ್ನು ಕೇಳುತ್ತಲೇ ಆ ಗುಣಾಮೃತಾಬ್ಧಿಯಲ್ಲಿ ಮುಳುಗಿರುವೆಯೋ! ಭಗವತ್ಕಟಾಕ್ಷವನ್ನು ಪೂರ್ಣವಾಗಿ ಹೊಂದಿ ಕಂಗೊಳಿಸುವ ಚೇತನನೇ, ನಿನಗೇನು ಕಡಮೆ! ಆತ್ಮಯಾಥಾತ್ಮ್ಯ ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿಬಿಡುವ ದೇಹಾಭಿಮಾನವೆಂಬ ಕವಾಟವನ್ನು ತೆರೆದು ನಮಗೆ ಪ್ರಕಾಶವನ್ನು ನೀನು ಉಂಟುಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇರುವುದು.

O soul! whose mind appears turned away from God, arise and awake. Did you not hear the sound of words expressive of sorrow at their mutual and unavoidable separation of the pious devotees of our Lord, when they, who are, unlike you, uninfluenced by the evil effects of Ahankâra (the idea of self) dispersed themselves after having enjoyed for a long time each others, agreeable company? Should you so uselessly waste your time, as if you were an ignoramus? The Acharyas, discussing with special glosses, the real import of '*Tirumantra*,' (sacred Mantrâ) on the one hand, and the '*Dwaya*', *Charamasloka*' on the other, came to the conclusion that the import of the one is identical with that of the other after a long and elaborate exposition; and such lectures having spread all over, the initiated, who are devoted to God and God alone, bearing in mind the knowledge of their real nature, the object of their real life, and the means of attaining it, being enamoured with teaching Theology, began to preach the true doctrine to mankind, who by virtue of this tuition are loudly expounding these very doctrines through the sacred Prabandhâs. Did not this thundering sound too reach your ear? It is very strange! You, who have got the capacity to become the leader of devotees, if you have a will, take up the lead and conduct us unto God to hold communion with Him. Should you be so slow as this! Or perhaps you are in reality immersed in the precious enjoyment of the Lord's nectar-like Presence, while all the time we are engaged in singing hymns of praise to the Supreme Being Krishna, who is no other than the Great *Narayana* O soul! beloved unto God, pardon us for our misapprehension; if you arrange to remove the obstruction of ignorance presided over by Ahankara shutting the gates of true knowledge, and spread the true light to us, we shall be in a fair way to bring the special vow to a successful fruition.

ಕೀೞ್ವಾನಂವೆಳ್ಳೆನ್ಱೆರುಮೈಶಿಱುವೀಡು |
ಮೇಯ್ವಾನ್ಪರನ್ದನಕಾಣ್ಮಿಕ್ಕುಳ್ಳಪಿಳ್ಳೈಕಳುಂ ‖
ಪೋವಾನ್ಪೋಕಿನ್ಱಾರೈಪ್ಪೋಕಾಮಱ್ಕಾತ್ತುನ್ನೈ |
ಕೂವುವಾನ್ವನ್ದುನಿನ್ಱೋಂಕೋದುಕಲಮುಡೈಯ ‖
ಪಾವಾಯೆೞುನ್ದಿರಾಯ್ಪಾಡಿಪ್ಪಱೈಕೊಣ್ಡು |
ಮಾವಾಯ್ಪಿಳನ್ದಾನೈಮಲ್ಲರೈಮಾಟ್ಟಿಯ ‖
ದೇವಾದಿದೇವನೈಚ್ಚೆನ್ಱುನಾಂಸೇವಿತ್ತಾಲ್ |
ಆವಾವೆನ್ಱಾರಾಯ್ನ್ದರುಳೇಲೋರೆಂಪಾವಾಯ್ ‖ ‖೮‖

ಪ್ರತಿಪದಾರ್ಥ.

ಕೀೞ್ವಾನಂ—ಮೂಡಲಿನ ದಿಙ್ಮಣ್ಡಲವು
ವೆಳ್ ಎನ್ಱು—ಬೆಳ್ಳಗಾಗಿ
ಎರುಮೈ—ಎಮ್ಮೆಗಳು
ಶಿಱುವೀಡು—ಎಳೆಯ ಮೇವನ್ನು
ಮೇಯ್ವಾನ್—ಮೇಯುವುದಕ್ಕೋಸ್ಕರ
ಪರನ್ದನಕಾಣ್—ಹೊರಟುಹೋದವಲ್ಲವೆ
ಮಿಕ್ಕುಳ್ಳ ಪಿಳ್ಳೈಕಳುಂ—ನಿನ್ನನ್ನು ವಿನಾ ಮಿಕ್ಕ ಗೋಪಿಯರು
ಪೋವಾನ್—ಸ್ನಾನಕ್ಕಾಗಿ ಹೋಗುವದಕ್ಕೆ
ಪೋಕಿನ್ಱಾರೈ—ಹೋಗುತ್ತಿದ್ದವರನ್ನು
ಪೋಕಾಮಲ್ ಕಾತ್ತು—ಹೋಗಲೀಸದೆ ತಡೆದು
ಉನ್ನೈ—ನಿನ್ನನ್ನು
ಕೂವುವಾನ್ವನ್ದುನಿನ್ಱೋಂ—ಕರೆಯುವುದಕ್ಕೆ ಬಂದು ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ ನಿಂತಿದೇವೆ [ವುಳ್ಳ
ಕೋದುಕಲಮುಡೈಯ—ಮನಸ್ಸಿನಲ್ಲಿ ಕುತೂಹಲ
ಪಾವಾಯ್, ಎೞುನ್ದಿರಾಯ್—ಅಂಗನೆಯೇ, ಏಳು
ಪಾಡಿ—ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡಿ
ಪಱೈಕೊಣ್ಡು—ಅವನು ದಯಪಾಲಿಸುವ ವಾದ್ಯವನ್ನು (ಇಷ್ಟಾರ್ಥಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿ)
ಮಾವಾಯ್—ಅಶ್ವರೂಪವಾಗಿ ಬಂದ ಕೇಶಿಯೆಂಬ ರಾಕ್ಷಸನ ಬಾಯನ್ನು
ಪಿಳನ್ದಾನೈ—ಎರಡಾಗಿ ಸೀಳಿ ಕೊಂದವನನ್ನು
ಮಲ್ಲರೈ—ಚಾಣೂರಾದಿ ಮಲ್ಲ ವರ್ಗಂಗಳನ್ನು
ಮಾಟ್ಟಿಯ—ನಿರಸನಮಾಡಿದ
ದೇವಾದಿದೇವನೈ—ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳಿಗೂ ದೇವನಾದ
ಶೆನ್ಱು—ಸೇರಿ, ಸಮೀಪಿಸಿ [ಸ್ವಾಮಿಯನ್ನು
ನಾಂಶೇವಿತ್ತಾಲ್—ನಾವು ಸೇವೆಮಾಡಿದರೆ
"ಆ ಆ" ಎನ್ಱು—ಅಯ್ಯೋ! "ಅಕಟ" ಎಂದು ಸ್ವಾಮಿಯು ಪರಿತಾಪಗೊಂಡು
ಆರಾಯ್ನ್ದು ಅರುಳ್—ಮನಸ್ಸಿನಲ್ಲಿ ಯೋಚಿಸಿ ಕೃಪೆ ಮಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸಖಿಯೇ, ಪ್ರಾತಃಕಾಲವನ್ನು ಸೂಚಿಸುವಂತೆ ಮೂಡಲಿನದಿಙ್ಮಂಡಲವು ಬೆಳ್ಳಗಾಯಿತು; ಎಮ್ಮೆಗಳು ಎಳೆಯ ಮೇವನ್ನು ಮೇಯುವದಕ್ಕೋಸ್ಕರ ಗೋಷ್ಠಗಳನ್ನು ಬಿಟ್ಟು ಹೊರಟುಹೋದವಲ್ಲವೇ! ನಿನ್ನನ್ನು ವಿನಾ ಮಿಕ್ಕ ಗೋಪಿಯರೆಲ್ಲಾ ಸ್ನಾನಕ್ಕಾಗಿ ಹೋಗುತಲಿದಾರೆ, ಅವರನ್ನು ಹೋಗಲೀಸದೆ ತಡೆದು, ನಿನ್ನನ್ನೂ ಕರೆದುಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ನಾವೆಲ್ಲಾ ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ ನಿಂತಿದ್ದೇವೆ. ಭಗವದ್ಗುಣಾನುಭವದಲ್ಲಿ ಕುತೂಹಲವುಳ್ಳ ಕೋಮಲಾಂಗಿಯೇ, ಬೇಗ ಏಳು. ನಾವೆಲ್ಲಾ ಆ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡಿ ಅವನು ದಯಪಾಲಿಸುವ ವಾದ್ಯವನ್ನು (ಇಷ್ಟಾರ್ಥ ಸಿದ್ಧಿಯನ್ನು) [illegible] ದುಷ್ಟಕೇಶಿಯೆಂಬ ರಾಕ್ಷಸನನ್ನು ನಿರಸನಮಾಡಿದಂಥಾವನಾಗಿಯೂ, ಚಾಣೂರಾದಿಮಲ್ಲ ವರ್ಗಂಗಳನ್ನು ಜಯಿಸಿದವನಾಗಿಯೂ, ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳಿಗೂ ದೇವನಾದ ಆ ಸರ್ವೇಶ್ವರನನ್ನು ಸಮೀಪಿಸಿ ನಾವು ಸೇವೆಮಾಡಿದರೆ, ಅಯ್ಯೋ, ಅಕಟ ಎನ್ದು ಸ್ವಾಮಿಯು ನಮ್ಮಲ್ಲಿ ಪರಿತಾಪಗೊಂಡು ನಮ್ಮ ಅವಸ್ಥೆಯನ್ನು ಯೋಚಿಸಿ ಕೃಪೆಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಭಗವತ್ಕೃಪೆಯನ್ನು ವಿಶೇಷವಾಗಿ ಹೊಂದಿ ಅನನ್ಯಾರ್ಹಶೇಷರಾದ ಸ್ವಾಮಿಯೇ, ಅಚೇತನ ಪದಾರ್ಥಕ್ಕೂ ಸತ್ವಗುಣಾವಿರ್ಭಾವವು ಉಂಟಾಗತಕ್ಕ ಕಾಲವು ಪ್ರಾಪ್ತವಾಗಿದೆ; ನೀವು ಎಚ್ಚರಗೊಳ್ಳಬೇಕು; ಹೀಗೆ ಸತ್ವಗುಣವು ತಲೆಯೆತ್ತಿದ ಕೂಡಲೆ, ಅಜ್ಞಾನವು ತನಗೆ ನಿಲ್ಲಲು ಅವಕಾಶವಿಲ್ಲದೆ ಪಲಾಯನಂಗೈದು ತನಗೆ ಜೀವನೋಪಾಯವನ್ನೂ ನೆಲೆಯಾಗಿ ನಿಲ್ಲಲು ಜಾಗವನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೊರಟುಹೋಯಿತು. ಭಗವತ್ಸನ್ನಿಧಿಗೆ ಹೋಗುವುದೇ ಪ್ರಯೋಜನವಾಗಿ ಉಳ್ಳ ಇತರ ಚೇತನರನ್ನು ಪುರುಷಕಾರದ ಮೂಲಕವಲ್ಲದೆ ಭಗವತ್ಸೇವೆಗೆ ಹೋಗಕೂಡದೆಂದು ತಡೆದು ಜೊತೆಯಲ್ಲಿ ಕರೆದುಕೊಂಡು ಪರಮಭಾಗವತರಾದ ನಿಮ್ಮ ಭವನದ ಬಾಗಿಲಲ್ಲಿ ಕಾದುಕೊಂಡು ನಿಂತಿದೇವೆ. ಭಗವದಭಿಮಾನದಲ್ಲಿ ಮುಳುಗಿರುವ ಸ್ವಾಮಿಯೇ, ಜಾಗ್ರತೆಯಾಗಿ ಬಿಜಯಮಾಡಿರಿ. ಅಹಂಕಾರ ನಿರಾಸಕನಾಗಿಯೂ, ಕಾಮಕ್ರೋಧಾದ್ಯರಿಷಡ್ವರ್ಗಗಳನ್ನು ಜಯಿಸಿದವನಾಗಿಯೂ ನಿತ್ಯಸೂರಿಗಳಿಗೆ ನಾಯಕನಾಗಿಯೂ, ಇರುವ ಸರ್ವೇಶ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡುವುದೇ ಪರಮಪುರುಷಾರ್ಥವೆಂದು ಭಾವಿಸಿ ಪ್ರಾಪ್ಯನಾದ ಆ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ನಾವಾಗಿಯೇ ತ್ವರೆಯಿಂದ ಸಮೀಪಿಸಿ ಅವನ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿದರೆ, ಒಂದುವೇಳೆ ಅವನಿಗೆ ನಮ್ಮಲ್ಲಿ ಪ್ರಣಯಿತ್ವವೂ ಸ್ವಲ್ಪ ಕಡಮೆಯಾಗಿದ್ದರೂ, ಆರ್ತರಕ್ಷಣವನ್ನು ಮಾಡದಿರುವುದಿಲ್ಲ, ಆದ್ದರಿಂದ ನಮ್ಮ ಕೊರತೆಗಳನ್ನು ನಿವಾರಣೆಮಾಡಿ ನಮ್ಮಲ್ಲಿ ಕೃಪೆಮಾಡಲಾಗಿ, ನಮ್ಮ ಅಭೀಷ್ಟವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

High-souled revered Sir! on whom is bestowed our Lord's special Grace, and whose devotional service is suitably due unto God and God alone (*Ananyár-hasésha*). The present auspicious occasion is such as to develop the principle of *Satva* (Goodness) even to inanimate objects! Hence Ignorance, finding no shelter here, has disappeared in search of a safe retreat, where he may eke out his livelihood. Therefore be up and doing. These brethern whose sole end and aim of life is no other than approaching and serving the Lord, I have detained from going to Him direct, as they should not do so without a *Mediator*; and we have all come in a body to you, the best of devotees, and are waiting at your door to take you with us as our leader. Hence, revered Sir, conscious of the pride of being most beloved unto God, be pleased to join us soon. Let us all bestir ourselves to approach the Lord Sri Krishna, the dispeller of 'Ahankara', the victor over our six common enemies (desire, anger covetousness, ignorance, illusion, hatred), and the le der of the eternal denizens of Heaven; and offer our humble services, singing hallelinahs in His praise, which duty alone is the sole object of our life. He, under such circumstances, will not lag behind to protect us on hearing our devotional and piteous cries, though he may perhaps be slightly wanting in *affection* for us. When He, thus taking pity on us, favours us with His Grace, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, and other Excellences,

ತೂಮಣಿಮಾಡತ್ತುಚ್ಚುಟ್ರುಂವಿಳಕ್ಕೆರಿಯ |
ತೂಪಙ್ಗಮೞತ್ತುಯಿಲಣೈಮೇಲ್ಕಣ್ವಳರು ||
ಮಾಮಾನ್ಮಕಳೇಮಣಿಕ್ಕದವನ್ದಾಳ್ತಿಱವಾ |
ಯ್ಮಾಮೀರವಳೈಯೆೞುಪ್ಪೀರೋವುನ್ಮಕಳ್ತಾ ||
ನೂಮೈಯೋವನ್ಱಿಚ್ಚೆವಿಡೋವನನ್ದಲೋ |
ವೇಮಪ್ಪೆರುನ್ದುಯಿನ್ಮನ್ದಿರಪ್ಪಟ್ಟಾಳೋ ||
ಮಾಮಾಯನ್ಮಾದವನ್ವೈಕುನ್ದನೆನ್ಱೆನ್ಱು |
ನಾಮಂಪಲವುನವಿನ್ಱೇಲೋರೆಂಬಾವಾಯ್ || || ೯ ||

ಪ್ರತಿಪದಾರ್ಥ.

ತೂಮಣಿಮಾಡತ್ತು—ನಿರ್ಮಲವಾದ ರತ್ನಗಳಿಂದ ಕೆತ್ತಲ್ಪಟ್ಟ ಮಹಡಿಯ ಮನೆಯಲ್ಲಿ
ಚುಟ್ರುಂ—ಸುತ್ತಲೂ
ವಿಳಕ್ಕು ಎರಿಯ—ದೀಪಗಳು ಉರಿಯುತ್ತಿರಲು
ತೂಪಂ ಕಮೞ—ಧೂಪ ಅಗರು—ಇವು ಪರಿಮಳವನ್ನು ಬೀಸಲು
ತುಯಿಲ್ ಅಣೈಮೇಲ್—ಶಯನಿಸಿಕೊಳ್ಳುವ ಮೆತ್ತೆಯಮೇಲೆ
ಕಣ್ವಳರುಂ—ನಿದ್ರೆಮಾಡುವ
ಮಾಮಾನ್ಮಕಳೇ—ಸೋದರಮಾವನ ಮಗಳೇ
ಮಣಿಕ್ಕದವಂ—ಮಣಿಮಯದ ಬಾಗಿಲ
ತಾಳ್ ತಿಱವಾಯ್—ತಾಳಗಳನ್ನು ತೆಗೆ
ಮಾಮೀರ್—ಸೋದರತ್ತೆಯೇ
ಅವಳೈ ಎೞುಪ್ಪೀರೋ—ನೀವಾದರೂ ಅವಳನ್ನು ಎಬ್ಬಿಸಕೂಡದೇ
ಉನ್ಮಕಳ್ ತಾನ್—ನಿಮ್ಮ ಮಗಳು ತಾನೇ
ಊಮೈಯೋ—ಮೂಗಿಯೋ
ಅನ್ಱಿ ಚೆವಿಡೋ—ಅಥವಾ ಕಿವುಡೋ
ಅನನ್ದಲೋ—ಅಥವಾ ಬೆಳಗಿನಜಾವದ ಗಾಢನಿದ್ರೆಯೋ
ಏಮಪ್ಪೆರುನ್ದುಯಿಲ್—ಮೋಹಗೊಳಿಸುವ ಗಾಢನಿದ್ರೆ ಬರುವಂತೆ
ಮನ್ದಿರಪ್ಪಟ್ಟಾಳೋ—ಮಂತ್ರಿಸಲ್ಪಟ್ಟಳೋ
ಮಾಮಾಯನ್—ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನು
ಮಾಧವನ್—ಶ್ರಿಯಃಪತಿಯು
ವೈಕುನ್ದನ್—ಶ್ರೀವೈಕುಂಠಾಧಿಪತಿಯು
ಎನ್ಱೆನ್ಱು—ಎಂದೆಂದು ಹೇಳಿಹೇಳಿ
ನಾಮಂಪಲವುಂ—ಅವನ ದಿವ್ಯ ಸಹಸ್ರನಾಮಂಗಳನ್ನು
ನವಿನ್ಱು—ಅನುಸಂಧಾನಮಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಬಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ನಿರ್ಮಲವಾದ ರತ್ನಂಗಳಿಂದ ಕೆತ್ತಲ್ಪಟ್ಟ ಮಹಡಿಯಮನೆಯಲ್ಲಿ ಸುತ್ತಲೂ ದೀಪಗಳು ಉರಿಯುತ್ತಿರಲು, ಮತ್ತು ಸಾಂಬ್ರಾಣಿ ಮುಂತಾದ ಪರಿಮಳದ್ರವ್ಯಗಳ ಧೂಪವು ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಸುವಾಸನೆಯನ್ನು ಬೀಸುತ್ತಿರಲಾಗಿ, ಹಂಸತೂಲಿಕಾತಲ್ಪದಿಂದಿರುವ ಪರ್ಯಂಕದಲ್ಲಿ ಶಯನಿಸಿ ನಿದ್ರೆಮಾಡುವ ಸೋದರಮಾವನ ಮಗಳೇ, ಮಣಿಮಯವಾದ ಬಾಗಿಲ ತಾಳಗಳನ್ನು ತೆಗೆ, ಎಷ್ಟು ಹೊತ್ತು ನೀನು ಹೀಗೆ ಶಯನಿಸಿಕೊಂಡಿರುವುದು! ಬೇಗ ಏಳು. ಅತ್ತೆ ತಿರುಗಿ "ಎಲೈ ಸೋದರತ್ತೆಯೇ, ಇವಳು ಏಕೋ ಮಾತಾಡುವುದಿಲ್ಲ, ನೀವಾದರೂ ಎಬ್ಬಿಸಕೂಡದೇ! ಇದೇನು ನಿಮ್ಮ ಮಗಳು ಮೂಗಿಯೋ ಅಥವಾ ಕಿವುಡೋ! ಏಕೆ ಮೌನವಾಗಿ ಇರುವಳು; ಅಥವಾ ಇವಳಿಗೆ ಈಗ ಬೆಳಗಿನ ಜಾವದಲ್ಲಿ ಬರುವ ಗಾಢವಾದ ತೂಗಳುನಿದ್ರೆಯೋ! ಇಲ್ಲ ಇವಳಿಗೆ ಮೋಹಗೊಳಿಸುವ ಗಾಢನಿದ್ರೆ ಬರುವಂತೆ ಯಾರಾದರೂ ಮಂತ್ರಿಸಿ ಬಿಟ್ಟಿದಾರೆಯೋ" ಹೀಗಿರದೆ ಇವಳೂ ನಮ್ಮೊಂದಿಗೆ ಸೇರಿ ಸರ್ವಸ್ವಾತ್ಮಭೂತನಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು "ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನು, ಮಾಧವನು, ಶ್ರೀವೈಕುಂಠಪತಿಯು" ಎಂದು ಇವೇ ಮೊದಲಾದ ಅವನ ದಿವ್ಯಸಹಸ್ರನಾಮಂಗಳನ್ನು ಅನೇಕಾವರ್ತಿ ಅನುಸಂಧಾನಮಾಡಲು, ಅದ್ವಿತೀಯವಾದ ಈ ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

"ನಮ್ಮ ಸ್ವಾಮಿಯಿಂದ ಪುತ್ರತ್ವೇನ ಅಭಿಮಾನಿಸಲ್ಪಟ್ಟ ಅನನ್ಯಾರ್ಹರಾದ ಚೇತನರೇ, ಅಪ್ರಾಕೃತವಾಗಿಯೂ ಪಂಚೋಪನಿಷನ್ಮಯವಾಗಿಯೂ ಇರುವ ನಿಮ್ಮ ದಿವ್ಯ

ಮಂಗಳವಿಗ್ರಹದಲ್ಲಿ ಸರ್ವತೋಮುಖವಾದ ಜ್ಞಾನಪ್ರದೀಪವು ಎಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಪ್ರಕಾಶಿಸುತ್ತಾ, ಅನುಷ್ಠಾನ ಪರ್ಯವಸಾಯಿಯಾಗಿರಲು, ಸ್ವಪ್ರಯತ್ನ ಯಾವುದೂ ಇಲ್ಲದೆ ನೀವು ಭಗವದೇಕೋಪಾಯಾಧ್ಯವಸಾಯದಲ್ಲಿ ನಿಷ್ಠೆಗೊಂಡಿರುವುದನ್ನು ನೋಡಿ ನಾವು ಆನಂದಿಸುತ್ತೇವೆ; ನಮಗೆ ಅನುಭವವಿರೋಧಿಯಾಗಿರುವ ಮಮಕಾರವನ್ನು ಹೋಗಲಾಡಿಸಿ ನಿಮ್ಮ ಮಾರ್ಗವನ್ನೇ ನಾವೂ ಅನುಸರಿಸುವಂತೆ ಕೃಪೆಮಾಡಿರಿ.” ಹೀಗೆಂದು ಭಗವದನುಭವ ಕುತೂಹಲರಾದ ಕೆಲವು ಭಾಗವತರು ಪ್ರಾರ್ಥಿಸಿದರೂ, ಆ ಅಧಿಕಾರಿಯು ಸ್ವನಿಷ್ಠೆಯಲ್ಲಿಯೇ ಏಕಾಗ್ರಚಿತ್ತರಾಗಿ ಯಾವ ಉತ್ತರವನ್ನು ಹೇಳದಿದ್ದರು. ಆಗ ಈ ಭಾಗವತರು ಪುರುಷಕಾರಭೂತೆಯಾದ ಶ್ರೀದೇವಿಯನ್ನು ಕುರಿತು—ಎಲೈ ಲೋಕಜನನಿಯೇ, ನಿನ್ನಲ್ಲಿ ಅನನ್ಯೋಪಾಯತ್ವ ಸ್ವರೂಪಜ್ಞಾನವುಳ್ಳ ಈ ಅಧಿಕಾರಿಯನ್ನು ಬ್ರಹ್ಮನಿಷ್ಠೆಯಲ್ಲಿ ಉದ್ಯೋಗಿಸಬಾರದೇ? ಅಥವಾ ವಾಗಾದೀಂದ್ರಿಯಂಗಳು ಬೇಕೆಬೇಕೆ ಭಗವದ್ವಿಷಯದಲ್ಲಿಯೇ ಏಕಾಂತವಾಗಿ ಪ್ರಾವಣ್ಯವನ್ನು ಹೊಂದಿರುವುದರಿಂದ ಪ್ರಶ್ನೆ ಮಾಡಿದವರಿಗೆ ಪ್ರತ್ಯುತ್ತರ ಹೇಳುವುದೇ ಮೊದಲಾದ ಬಾಹ್ಯ ವಿಷಯಪ್ರವೃತ್ತಿ ಇವರಿಗೆ ಇಲ್ಲದೆ ಹೋಗಿದೆಯೋ! ಅಥವಾ ಇವರಿಗೆ ಅಷ್ಟಾಕ್ಷರಮಂತ್ರ ಭಾಗವಾದ “ನಮಃ” ಎಂಬುವದರಿಂದ ಉಪಾಯ ವೈಲಕ್ಷಣ್ಯ ಜ್ಞಾನ ಉಂಟಾಗಿ, ಪ್ರವೃತ್ಯಂತರದಲ್ಲಿ ಅನ್ವಯವಿಲ್ಲದೆ ಏಕಾಂತವೃತ್ತಿಯಲ್ಲಿ ಅವಗಾಹಿತರಾಗಿ ಇವರು ಮೋಹಿತರಾಗಿದ್ದಾರೆಯೋ! ನಮ್ಮ ಸ್ವಾಮಿಯು ಸರ್ವಸುಲಭ, ಶ್ರಿಯಃಪತಿ, ಪರಾತ್ಪರವಸ್ತು, ಎಂದು ಅವನ ದಿವ್ಯನಾಮಂಗಳನ್ನೂ ಕಲ್ಯಾಣಗುಣಂಗಳನ್ನೂ ಅನುಸಂಧಾನಮಾಡುತ್ತೇವೆ; ಈಗಲಾದರೂ ಅವರನ್ನು ಪ್ರತ್ಯುನ್ಮುಖರಾಗಿ ನಮ್ಮೊಡನೆ ಸೇರುವ ಹಾಗೆ ನೀನು ಕೃಪೆಮಾಡಿದರೆ, ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ಅದ್ವಿತೀಯವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

"Revered Sir, that hast secured by thy special devotion the unenviable position of being a special son of our Lord! in thy ultramundane ethereal body, imbued with the spirit of the five Nârâyana Upanishads, shines resplendent the many-sided great light of wisdom dispersing its lustrous rays all around, and is in practical enjoyment of bliss; and we are all glad at seeing that thou hast reached this excellent contemplative stage in which thy soul clings to God as the only hope of salvation. O Sir, be pleased to favour us with the same spirit to follow thy footsteps, after getting rid of the evil effects of Ahankâra which stands in the way of our salvation and perfect enjoyment of bliss." Though a few of these devotees thus made a request, this revered sage did not vouchsafe them any reply, but was wholly engaged in his own uninterrupted enjoyment of God's Glory; and then the whole party, being slightly disappointed, began to address Lakshmi in the hope that she would effect proper mediation between this holy sage and themselves, and secure for them their wishes "O mother of all, canst thou not kindly favour us so much as to call his attention towards us, so that he may condescend to speak to us; or is it a fact that he is entirely absorbed in holding communion with the Lord as to forget all external impressions, and hence not in a position either to hear us or to give an answer? Or is he so spellbound by the peculiar spiritual influence of *Namas* (The middle portion of the sacred *Mantra* of Ashtâkshara) as to be entirely unaffected by all objective phenomena. Any how we shall arrange to sing, in praise of our Lord, His sacred names to the effect that He is all simple and accessible, He is the consort of Lakshmi, He is the King of kings and Lord of lords &c., as indicative of His Great Glory, Omniscience and other eminent Virtues, when at least thou mayest be pleased to wake up the revered sage so that he may unite with us in the performance of our happy duty, and we may be in a fair way to bring the special vow to a successful fruition."

ನೋಱ್ಱುಚ್ಚುವರ್ಗಂಪುಕುಕಿನ್ಱವಮ್ಮನಾಯ್ ।
ಮಾಱ್ಱಮುನ್ದಾರಾರೋವಾಶಲ್ತಿಱವಾದಾರ್ ॥
ನಾಱ್ಱತ್ತುೞಾಯ್ಮುಡಿನಾರಾಯಣನನಮ್ಮಾಲ್ ।
ಪೋಱ್ಱಪ್ಪಱೈತರುಂಪುಣ್ಣಿಯನಾರ್ಪಣ್ಡೊರುನಾಳ್ ॥
ಕೂಱ್ಱತ್ತಿನ್ವಾಯ್ವೀೞ್ನ್ದಕುಂಬಕರುಣನುಂ ।
ತೋಱ್ಱುಮುನಕ್ಕೇಪೆರುನ್ದುಯಿಲ್ತಾನ್ದನ್ದಾನೋ ॥
ಆಱ್ಱವನನ್ದಲುಡೈಯಾಯರುಙ್ಗಲಮೇ ।
ತೇಱ್ಱಮಾಯ್ವನ್ದುತಿಱವೇಲೋರೆಂಬಾವಾಯ್ ॥ ॥ ೧೦ ॥

ಪ್ರತಿಪದಾರ್ಥ.

ನೋಱ್ಱು—ವ್ರತಾಚರಣವನ್ನು ಮಾಡಿ
ಚ್ಚುವರ್ಗಂ—ಸ್ವರ್ಗವನ್ನು
ಪುಕುಕಿನ್ಱ—ಹೊಂದತಕ್ಕ
ಅಮ್ಮನಾಯ್—ತಾಯೇ
ಮಾಱ್ಱಮುಂತಾರಾರೋ—ಬದಲುಮಾತನ್ನೂ ಹೇಳರೋ [ರುವವರು
ವಾಶಲ್ ತಿಱವಾದಾರ್—ಬೀದಿಯ ಬಾಗಿಲನ್ನು ತೆಗೆಯದಿ
ನಾಱ್ಱತ್ತುೞಾಯ್—ಸುವಾಸನೆಯುಳ್ಳ ತುಳಸಿಯನ್ನು
ಮುಡಿ—ಶಿರಸ್ಸಿನಲ್ಲಿ ಧರಿಸಿರುವ
ನಾರಾಯಣನ್—ಸರ್ವಸ್ವಾಮಿತ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನು
ನಮ್ಮಾಲ್ ಪೋಱ್ಱ—ನಮ್ಮಗಳಿಂದ ಮಂಗಳಾಶಾಸನ ಮಾಡಲ್ಪಡಲು
ಪಱೈತರುಂ—ಪುರುಷಾರ್ಥವನ್ನು ಕೊಡುವನು
ಪುಣ್ಣಿಯನಾಲ್—ಪುಣ್ಯಾತ್ಮನಾದ ಸ್ವಾಮಿಯಿಂದ (ಶ್ರೀ ರಾಮನಿಂದ)
ಪಣ್ಡೊರುನಾಳ್—ಹಿಂದಿನಕಾಲದಲ್ಲಿ ಒಂದು ದಿವಸ
ಕೂಱ್ಱತ್ತಿನ್ ವಾಯ್ವೀೞ್ನ್ದ—ಯಮನಿಗೆ ತುತ್ತಾದ
ಕುಂಬಕರುಣನುಂ—ಕುಂಭಕರ್ಣನು
ತೋಱ್ಱುಂ ಉನಕ್ಕೇ—ಸೋತುಹೋಗಿ, ನಿನಗೇನೇ
ಪೆರುಂತುಯಿಲ್ ತಾನ್—ಗಾಢನಿದ್ರೆಯನ್ನು
ತನ್ದಾನೋ—ಕೊಟ್ಟನೋ
ಆಱ್ಱ ಅನನ್ದಲುಡೈಯಾಯ್—ಅಧಿಕವಾದ ನಿದ್ರೆಯುಳ್ಳವಳೇ
ಅರುಙ್ಗಲಮೇ—ನಮಗೆ ಅತಿಶಯವಾದ ಆಭರಣಪ್ರಾಯಳೇ
ತೇಱ್ಱಮಾಯ್ ವನ್ದು—ಶಾಂತವಾಗಿ ಬಂದು
ತಿಱ—ಬಾಗಿಲನ್ನು ತೆಗೆ
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಬಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆಱವೇಱುವುದು.

ತಾತ್ಪರ್ಯ.

ಅಮ್ಮ ಕೃತವಾದ ವ್ರತಾಚರಣಂಗಳನ್ನು ಮಾಡಿ ಸ್ವರ್ಗಸುಖಾನುಭವವನ್ನು ಹೊಂದತಕ್ಕ ತಾಯೇ, ಎಚ್ಚೆತ್ತು ಬೇಗ ಏಳು; ಏಕೆ ಸುಮ್ಮನೆ ಇದ್ದೀ, ಬೀದಿಯಬಾಗಿಲನ್ನು ತೆಗೆಯದೆ ಇದ್ದಾಗ್ಯೂ ಒಂದು ಬದಲುಮಾತನ್ನೂ ಹೇಳರೋ! ಬಹು ಚೆನ್ನಾಗಿದೆ! ಪರಿಮಳವಾದ ವಾಸನೆಯುಳ್ಳ ತುಳಸೀಮಾಲೆಯನ್ನು ಶಿರಸ್ಸಿನಲ್ಲಿ ಧರಿಸಿರುವ ಸರ್ವಸ್ವಾಮಿತ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನು ದಾಸಭೂತರಾದ ನಮ್ಮಗಳಿಂದ ಮಂಗಳಾಶಾಸನಮಾಡಲ್ಪಡಲು, ನಮ್ಮ ಪುರುಷಾರ್ಥಸಿದ್ಧಿಯನ್ನು ಮಾಡಿಕೊಡುವನು, ಬೇಗನೆ ಏಳು. ಪುಣ್ಯಾತ್ಮನಾದ ಆ ಶ್ರೀರಾಮನಿಂದ ಹಿಂದಿನಕಾಲದಲ್ಲಿ ಯಮನಿಗೆ ತುತ್ತಾಗಿ ಮಾಡಲ್ಪಟ್ಟ ಆ ಕುಂಭಕರ್ಣನು ನಿನಗೆ ಸೋತುಹೋಗಿ, ನಿನಗೇನೇ ತನ್ನ ಗಾಢನಿದ್ರೆಯನ್ನೆಲ್ಲಾ ಕೊಟ್ಟುಬಿಟ್ಟನೋ! ಇದೇನು ಹೀಗೆ ಮಲಗಿದ್ದೀಯೆ! ನಮಗೆಲ್ಲಾ ಅತಿಶಯವಾದ ಆಭರಣಪ್ರಾಯಳೇ, ಹೀಗೆ ನೀನು ಹುಚ್ಚುನಿದ್ರೆಯಲ್ಲಿ ಮುಳುಗಿ ಹೋಗಬಹುದೇ! ತಿಳುವಾಗಿ ಎಚ್ಚರಗೊಂಡು ಜಾಗ್ರತೆಯಿಂದ ಬಂದು ಬಾಗಿಲನ್ನು ತೆಗೆ. ನೀನು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿ ಸೇರಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ--ರಹಸ್ಯಾರ್ಥ.

ಸಿದ್ಧಸಾಧನ ಪರಿಗ್ರಹವನ್ನು ಮಾಡಿ ಸುಖರೂಪವಾದ ಪಾರತಂತ್ರ್ಯವನ್ನು ಅನುಭವಿಸುವ ಸ್ವಾಮಿಯೇ, ನಮ್ಮಗಳ ವಿರೋಧಿಯಾದ ಅಹಂಕಾರ ಮಮಕಾರಂಗಳು ನೀಗಿ, ನಿಮ್ಮನ್ನು ಕಣ್ಣಾರ ಸೇವಿಸಲು ನಮಗೆ ಪ್ರಾಪ್ತಿಯಿಲ್ಲದಿದ್ದರೂ ನಮ್ಮನ್ನು ಉದ್ಧರಿಸತಕ್ಕ ನಿಮ್ಮ ಒಂದು ಮಾತುಕೂಡ ಕೇಳಲು ದುರ್ಘಟವಾಗಬಹುದೇ! ನಮ್ಮಂಥವರ ಆರ್ತಧ್ವನಿಯನ್ನು ಕೂಡಲೆ ಕೇಳಲು ತನಗೆ ಅನುಕೂಲವಾಗುವಂತೆ ಬ್ರಹ್ಮಾಂಡದಲ್ಲೆಲ್ಲಾ ವ್ಯಾಪಿಸಿಕೊಂಡಿರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯಪಾದಂಗಳನ್ನು ನಾವು ಪೂಜಿಸಿದರೆ, ನಮ್ಮ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ಅವಶ್ಯವಾಗಿ ನೆರವೇರಿಸುವನು. ಚಿರಕಾಲ ಗಾಢನಿದ್ರೆಯನ್ನು ಉಂಟುಮಾಡತಕ್ಕ ತಮೋಗುಣವು ನಿಮ್ಮ ಆತ್ಮತೇಜಃಪ್ರಭಾವದಿಂದ ನಿಗ್ರಹಿಸಲ್ಪಟ್ಟು ನಷ್ಟವಾಗಿ ಹೋಗಲು, ಸ್ವಾನುಭವದಶೆಯಲ್ಲಿ ಆತ್ಮಪರಿಷ್ವಂಗವನ್ನು ಹೊಂದಿದ ಪ್ರಾಜ್ಞರಾದ ನಿಮ್ಮನ್ನು ಅಜ್ಞರಾದ ನಾವು ಗಾಢನಿದ್ರಾವೃತರೆಂದು ಭಾವಿಸುತ್ತೇವೆ. ವ್ಯಾಪಾರಾಂತರದಲ್ಲಿ ಅಭಿರುಚಿಯಿಲ್ಲದ ನಮ್ಮ ಶಿರೋಭೂಷಣಪ್ರಾಯರೇ! ನಮ್ಮ ದುರವಸ್ಥೆಯನ್ನು ನೋಡಿ ನೀವು ಕನಿಕರಕೊಂಡಿ ಅಜ್ಞಾನವೆಂಬ ಕವಾಟವನ್ನು ತೆಗೆದು ತತ್ವೋಪದರ್ಶನವಾಗುವಹಾಗೆ ಮಾಡಿ ನಮ್ಮೊಡನೆ ಸೇರಿಅನುಗ್ರಹಿಸಿದರೆ, ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು

Revered Sir, that hast already secured the blessed position of God's enjoyment by resorting to the most approved and best methods of reaching Him! While it did not fall to our lot to get rid of the evil effects of our Ahankâra and Mamakâra (the idea of self and mine), and consequently to have the happiness of approaching and enjoying thy glorious presence with our own eyes, should we be so unfortunate as not to hear from thee even an encouraging word of reply that would prove an invaluable source of salvation to us? On the other hand, if we should worship the sacred Feet of our Lord Nârâyana whose presence is all—pervading so as to easily hear and immediately remedy the piteous and pious complaints of His favourite devotees, He will readily fulfil our cherished desire While the principle of "*Tamas*" that envelops beings in a sort of profound forgetfulness and ignorance, is subdued and brought to ruin by the resplendent light and glory of thy pure soul, we ignorantly indulge ourselves in the fond belief that thou art in an unconscious state arising from deep slumber, not knowing that thou art solemnly engaged in the uninterrupted communion with the Lord. Ornament of our brotherhood! pious devotee, unengaged in other mundane pursuits! taking pity on our miserable condition, if thou shouldst be pleased to open the gate of ignornace in our way, and vouchsafe us the presence of the true light, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Goodness, Mercy, and other Excellences.

ಕಱ್ಱುಕ್ಕಱವೈಕ್ಕಣಙ್ಗಳ್ಪಲಕಱನ್ದು ।
ಶೆಱ್ಱಾರ್ತಿಱಲಳಿಯಚ್ಚೆನ್ಱುಶೆರುಚ್ಚೆಯ್ಯುಂ ॥
ಕುಱ್ಱಮೊನ್ಱಿಲ್ಲಾದಕೋವಲರ್ತಂಪೊಱ್ಕೊಡಿಯೇ ।
ಪುಱ್ಱರವಲ್ಕುಲ್ಪುನಮಯಿಲೇಪೋದರಾಯ್ ॥
ಶುಱ್ಱತ್ತುತ್ತೋೞಿಮಾರೆಲ್ಲಾರುಂವನ್ದುನಿನ್ ।
ಮುಱ್ಱಂಪುಗುನ್ದುಮುಗಿಲ್ವಣ್ಣನ್ಪೇರ್ಪಾಡ ॥
ಶಿಱ್ಱಾದೇಪೇಶಾದೇಶೆಲ್ವಪ್ಪೆಣ್ಡಾಟ್ಟಿನೀ ।
ಎಱ್ಱುಕ್ಕುಱಙ್ಗುಂಪೊರುಳೇಲೋರೆಂಬಾವಾಯ್ ॥ ॥ ೧೧ ॥

ಪ್ರತಿಪದಾರ್ಥ.

ಕಱ್ಱುಕ್ಕಱವೈ—ಕಱುಗಳನ್ನು ಈದ ಹಸುಗಳ
ಕಣಙ್ಗಳ್ಪಲ—ಅನೇಕ ಸಮೂಹಂಗಳನ್ನು
ಕಱನ್ದು—ಕಱೆದು
ಶೆಱ್ಱಾರ್—ಶತ್ರುಗಳ
ತಿಱಲ್, ಅೞಿಯ—ಬಲವು ನಾಶವಾಗುವಹಾಗೆ
ಶೆನ್ಱುಶೆರುಚ್ಚೆಯ್ಯುಂ—ಹೋಗಿ ಯುದ್ಧಮಾಡುವ
ಕುಱ್ಱಮೊನ್ಱುಂ ಇಲ್ಲಾದ—ಯಾವ ದೋಷವೂ ಇಲ್ಲದ
ಕೋವಲರ್ ತಂ—ಗೋಪಾಲರ (ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದ)
ಪೊಱ್ಕೊಡಿಯೇ—ಕನಕಲತಾಸದೃಶಳೇ
ಪುಱ್ಱರವಲ್ಕುಲ್—ಸರ್ಪದಹಾಗಿರುವ ನಿತಂಬವುಳ್ಳ
ಪುನಮಯಿಲೇ—ಮಯೂರವರ್ಣದವಳೇ
ಪೋದರಾಯ್—ಎದ್ದುಬಾ
ಶುಱ್ಱತ್ತು ತೋೞಿಮಾರ್—ಬಂಧುಗಳೂ ಸಖಿಯರೂ
ಎಲ್ಲಾರುಂವನ್ದು—ಎಲ್ಲರೂ ಬಂದು
ನಿನ್ಮುಱ್ಱಂಪುಗುನ್ದು—ನಿನ್ನ ಮನೆಯ ಬಾಗಿಲಲ್ಲಿ ನಿಂತು
ಮುಗಿಲ್ವಣ್ಣನ್—ನೀಲಮೇಘಶ್ಯಾಮನಾದ ಶ್ರೀಕೃಷ್ಣನ
ಪೇರ್ಪಾಡ—ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಂಡಾಡಲು
ಶಿಱ್ಱಾದೇ—ಅಗಲದೆಯೇ
ಪೇಶಾದೇ—ಮಾತನಾಡದೆಯೇ
ಶೆಲ್ವಪ್ಪೆಣ್ಡಾಟ್ಟಿನೀ—ಭಾಗ್ಯದೈಶ್ವರ್ಯವುಳ್ಳ ಹೆಂಗಸೇ
ಎಱ್ಱುಕ್ಕು ಉಱಙ್ಗುಂ ಪೊರುಳ್—ನೀನು ಹೀಗೆ ಬಿದ್ದಿರುವ ತಾತ್ಪರ್ಯವೇನು (ನೀನು ಎದ್ದು ನಮ್ಮೊಡನೆ ಸೇರಲು)
ಏಲ್, ಓರ್, ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಬಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೇರ್ಗಡೆಯಾಗುವುದು

ತಾತ್ಪರ್ಯ.

ಅಪರಿಮಿತ ಸಮೂಹಂಗಳಾದ ಬಾಲಧೇನುಗಳನ್ನು ಧೈರ್ಯದೊಡನೆ ಹಾಲುಕಱೆದು, ಶತ್ರುಗಳ ಬಲವೆಲ್ಲಾ ನಾಶವಾಗುವಹಾಗೆ ಸಂಗರದಲ್ಲಿ ನಿಂತು ಹಿಂಜೆಟ್ಟದೆ ಯುದ್ಧಮಾಡುವ ದೋಷರಹಿತರಾದ ಗೋಪಾಲಕರ ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದ ಕನಕಲತಾಸದೃಶಳೇ, ಸರ್ಪದಹಾಗಿರುವ ನಿತಂಬವುಳ್ಳ ಮಯೂರವರ್ಣಳೇ, ಬೇಗನೆ ಎದ್ದು ಹೊರಗೆ ಬಾ. ನಿನ್ನ ಬಂಧುಗಳೂ ಸಖಿಯರೂ ಎಲ್ಲರೂ ಸೇರಿ ನಿನ್ನ ಮನೆಯ ಬಾಗಿಲಲ್ಲಿ ನಿಂತು ನೀಲಮೇಘಶ್ಯಾಮನಾದ ಈ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯ ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಂಡಾಡಲು, ನೀನು ಸ್ವಲ್ಪವೂ ಕದಲದೆಯೇ ಮಾತನಾಡದೆಯೇ ಹೀಗೆ ಬಿದ್ದಿರುವ ತಾತ್ಪರ್ಯವೇನು? ಎಲೈ ಸರ್ವಸಂಪತ್ಸಮೃದ್ಧಿಯುಳ್ಳವಳೇ, ಹೀಗಿರದೆ ನೀನು ಎಚ್ಚೆತ್ತು ನಮ್ಮೊಡನೆ ಸೇರಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಈಶ್ವರನೇ ಉಪಾಯೋಪೇಯನೆಂದು ಅಧ್ಯವಸಾಯವುಳ್ಳ ಅಧಿಕಾರಿಯೇ, ಇತ್ತ ದಯೆಮಾಡಿಸಿ; ಸಸಂತಾನರಾದ ಶಿಷ್ಯಸಮೂಹಂಗಳಿಗೆ ಅವರವರ ಅಭಿನಿವೇಶಾನುಗುಣವಾಗಿ ತಾವು ಜ್ಞಾನಪ್ರದಾನ ಮಾಡುವುದಲ್ಲದೆ, ಉಪಾಯಾಂತರಪರರೂ ಉಪೇಯಾಂತರಪರರೂ ಆಗಿರುವವರ ಸ್ವಾರ್ಥಪರತೆಯು ಪೂರ್ಣವಾಗಿ ನಾಶಕೊಂಡುವಂತೆ ತಮ್ಮ ಉಪದೇಶದಿಂದ ನಿವಾರಣೆಮಾಡಿ, ಪೂರ್ವೋತ್ತರಾಘಂಗಳು ಯಾವುದೂ ಇಲ್ಲದಂತೆ ಪರಿಶುದ್ಧರಾಗಿರುವ ಆಚಾರ್ಯರಲ್ಲಿ ಶಿರೋಭೂಷಣಪ್ರಾಯರೇ, ದಹರಾಕಾಶ ಮಧ್ಯಸ್ಥಿತನಾದ ಪರಮಾತ್ಮನ ವಿಚಾರದಲ್ಲಿ ಪರಮಭಕ್ತಿಯನ್ನೂ ವ್ಯಾಮೋಹವನ್ನೂ ಉಳ್ಳ ಸ್ವಾಮಿಯೇ, ನೀವು ಹೊರಗೆ ಹೊರಟು ದಾಸಭೂತರಾದ ಎಮ್ಮೊಡನೆ ಕೃಪೆಯಿಂದ ಬರಬೇಕು. ಇದಲ್ಲದೆ ಅನನ್ಯಾರ್ಹಶೇಷಭೂತರಾದ ಭಾಗವತರು ನಿಮ್ಮ ಭವನದ ಮುಂಭಾಗದಲ್ಲಿ ನೀವೂ ಜೊತೆಯಲ್ಲಿಯೇ ಸೇರಿಬರಬೇಕೆಂಬ ತಾತ್ಪರ್ಯದಿಂದ ಆರ್ತತ್ರಾಣಪರಾಯಣನಾದ ಶ್ರೀಕೃಷ್ಣನ ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಂಡಾಡುತ್ತಿರುವರು. ಭಗವದ್ಗುಣಂಗಳನ್ನು ಅನುಭವಿಸುವುದೆಂಬ ಸಂಪತ್ತುಳ್ಳ ಸ್ವಾಮಿಯೇ, ಕರಣವ್ಯಾಪಾರಗಳೂ ಯಾವುದೂ ಇಲ್ಲದೆಯೂ ಪ್ರತ್ಯುತ್ತರವನ್ನು ಕೊಡದೆಯೂ ಹೀಗೆ ಏಕನಿಷ್ಠರಾಗಿರುವುದು ಏತಕ್ಕೆ? ನಾವುಗಳು ಭಗ್ನಮನೋರಥರಾಗಿ ಹಿಂತಿರುಗಿ ಹೋಗಲೆಂದೋ, ಅಥವಾ ಸಂಸಾರಿಗಳಾದ ನಮ್ಮಂಥಾ ಚೇತನರನ್ನು ಶಿಕ್ಷಿಸುವುದಕ್ಕೋಸ್ಕರಲೋ! ನಿಜಸಂಗತಿಯನ್ನು ನಮಗೆ ತಿಳಿಸಿ ನಮ್ಮೊಡನೆ ನೀವು ಸೇರಲು, ನಮ್ಮ ಅಪೇಕ್ಷೆಯುವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನಡೆಯುವುದು.

Revered Sir, that hast secured the high dignity and position by which thou hast rightly concluded that the Supreme Being is the sole end and means of salvation! be pleased to wake up and shew us thy presence. Thou hast kindly given thy disciples, as well as their vast retinue, instruction in the mysteries of Ontology suitable to their different grades of spiritual development, and hast also brought back to thy fold, by thy lucid and correct exposition of the true doctrine, other erring souls that had resorted to other sources than the Supreme Being for the attainment of final liberation and salvation; O pure spirit, free from all sins—past or future, leader of theologians, that hast fondly devoted thyself to the sole service of the Lord, seated in the innermost vacuity of the heart of all beings, end to join us soon, and work with us. Besides, our brethren who are solely devoted to God, have congregated in the front yard of thy mansion, singing hymns in praise of our Lord, Sri Krishna—the Saviour of all—with the view of requesting thee to join us in our work. Revered Sir, rich in the uninterrupted enjoyment of the Lord, how is it that thou dost not even deign to give an answer to us without making the least stir, mental or physical, as one fully absorbed? Is it to see us return thoroughly disappointed? Or is it to set an example to us, mortals, suffering from the bonds of rebirths and misery as to our rule of conduct? If thou shouldst kindly relate to us the true state of things and unite with us, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Goodness, Mercy, and other Excellences.

ಕನೈತ್ತಿಳಙ್ಗಱ್ಱೆರುಮೈಕನ್ಱುಕ್ಕಿರಙ್ಗಿ ।
ನಿನೈತ್ತುಮುಲೈವಳಿಯೇನಿನ್ಱುಪಾಲ್ಸೋರ ॥
ನನೈತ್ತಿಲ್ಲಂಸೇಱಾಕ್ಕುನಱ್ಱೆಲ್ವನ್ತಙ್ಗಾಯ್ ।
ಪನಿತ್ತಲೈವೀೞನಿನ್ವಾಸಱ್ಕಡೈಪಱ್ಱಿ ॥
ಸಿನತ್ತಿನಾಱ್ತೆನ್ನಿಲಙ್ಗೈಕ್ಕೋಮಾನೈಚ್ಚೆಱ್ಱ ।
ಮನತ್ತುಕ್ಕಿನಿಯಾನೈಪ್ಪಾಡವುಂನೀವಾಯ್ತಿಱವಾಯ್ ॥
ಇನಿತ್ತಾನೆೞುನ್ದಿರಾಯೀದೆನ್ನಪೇರುಱಕ್ಕಂ ।
ಅನೈತ್ತಿಲ್ಲತ್ತಾರುಮಱಿನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ॥ ೧೨ ॥

ಪ್ರತಿಪದಾರ್ಥ.

ಕನೈತ್ತು—ಆರ್ತಧ್ವನಿಮಾಡಿ
ಇಳಙ್ಗಱ್ಱೆರುಮೈ—ಎಳೆಯದಾದ ಕರುಗಳುಳ್ಳ ಎಮ್ಮೆಗಳು
ಕನ್ಱುಕ್ಕು ಇರಙ್ಗಿ—ತಮ್ಮ ಕರುಗಳಲ್ಲಿ ಪ್ರೀತಿಯಿಂದ ಕನಿಕರಗೊಂಡು
ನಿನೈತ್ತು—(ಉಣ್ಣುತ್ತೇ ಜ್ಞಾಪಿಸಿಕೊಂಡು) ಕೂಡಲೆ
ಮುಲೈವಳಿಯೇ—ಕೆಚ್ಚಲುಗಳಿಂದ
ನಿನ್ಱುಪಾಲ್ಸೋರ—ಎಡೆಬಿಡದೆ ಹಾಲು ಪ್ರವಹಿಸಲು
ನನೈತ್ತು—ನನಸಿ
ಇಲ್ಲಂ ಸೇಱಾಕ್ಕುಂ—ಮನೆಯೆಲ್ಲಾ ಕೆಸರು ಮಾಡತಕ್ಕ
ನಲ್, ಶೆಲ್ವನ್—ಬಳ್ಳೇ ಸಂಪತ್ತುಳ್ಳ ಗೋಪಾಲಕನ
ತಙ್ಗಾಯ್—ಸಹೋದರಿಯೇ
ಪನಿತ್ತಲೈವೀೞ—ಬೆಳಗಿನಜಾವದ ಹನಿ ತಲೆಯಮೇಲೆ ಬೀಳಲು [ಹತ್ತಿ
ನಿನ್ವಾಸಲ್ ಕಡೈಪಱ್ಱಿ—ನಿನ್ನ ಬಾಗಿಲ ಪ್ರದೇಶವನ್ನು

ಸಿನತ್ತಿನಾಲ್—ಕೋಪದಿಂದ
ತೆನ್ನಿಲಙ್ಗೈಕ್ಕೋಮಾನೈ—ಲಂಕಾರಾಜ್ಯಾಧಿಪತಿಯಾದ ರಾವಣನನ್ನು
ಚೆಱ್ಱ—ಕೊಂದ
ಮನತ್ತುಕ್ಕು ಇನಿಯಾನೈ—ಮನಸ್ಸಿಗೆ ಆಹ್ಲಾದಕರನಾದ ಶ್ರೀರಾಮಚಂದ್ರನನ್ನು
ಪಾಡವುಂನೀ—ಕೊಂಡಾಡುತ್ತಿರುವಾಗ್ಯೂ ನೀನು
ವಾಯ್‌ತಿಱವಾಯ್—ಬಾಯಿಬಿಡುವುದೇ ಇಲ್ಲಾ
ಇನಿತ್ತಾನ್ ಎೞುನ್ದಿರಾಯ್—ಇನ್ನುಮೇಲಾದರೂ ಏಳು
ಈದು ಎನ್ನ ಪೇರುಱಕ್ಕಂ—ಇದೇನು ಹುಚ್ಚುನಿದ್ರೆ
ಅನೈತ್ತಿಲ್ಲತ್ತಾರುಂ—ಎಲ್ಲಾ ಮನೆಯವರೂ
ಅಱಿನ್ದು—ತಿಳಿಯುವಹಾಗೆ ನೀನು ನಮ್ಮೊಡನೆ ಹಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ಬಾಲವತ್ಸಗಳುಳ್ಳ ಎಮ್ಮೆಗಳು ಪರೋಕ್ಷದಲ್ಲಿದ್ದ ತಂತಮ್ಮ ಕರುಗಳನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡು, ಅವುಗಳಲ್ಲಿ ಪ್ರೀತಿಯಿಂದ ಕನಿಕರಗೊಂಡು ಆರ್ತಧ್ವನಿಮಾಡಿ, ತಮ್ಮನ್ನು ಉಣ್ಣುತ್ತೇ ನೆನದಕೂಡಲೆ ಕೆಚ್ಚಲುಗಳಿಂದ ಎಡೆಬಿಡದೆ ಹಾಲು ಪ್ರವಹಿಸಲು, ಮನೆಯೆಲ್ಲಾ ಇದರಿಂದ ಕೆಸರಾಯಿತು. ಇಂಥಾ ಗೋಸಂಪತ್ಸಮೃದ್ಧಿಯುಳ್ಳ ಗೋಪಾಲಕನ ಸಹೋದರಿಯೇ, ನಿನ್ನ ಭವನದ ಮುಂದಿನ ಪಡಸಾಲೆಯನ್ನು ಹೊಂದಿ ಬೆಳಗಿನಜಾವದ ಹನಿಯು ತಲೆಯಮೇಲೆಲ್ಲಾ ಬೀಳುತ್ತಿರಲು, ನಾವೆಲ್ಲಾ ಲಂಕಾರಾಜ್ಯಾಧಿಪತಿಯಾದ ಆ ದುಷ್ಟ ರಾವಣನನ್ನು ಕೋಪಿಸಿ ಕೊಂದ ಮನೋಹರನಾದ ಶ್ರೀರಾಮನನ್ನು ಕೊಂಡಾಡುತ್ತಿರುವಾಗ್ಯೂ, ನೀನು ಬಾಯಿಬಿಡುವುದೇ ಇಲ್ಲ! ಇದೇನು! ಇನ್ನುಮೇಲಾದರೂ ಏಳು, ಇದೇನು ಹುಚ್ಚುನಿದ್ರೆ! ಎಲ್ಲಾಮನೆಯವರೂ ತಿಳಿಯುವಹಾಗೆ ನೀನು ನಮ್ಮೊಡನೆ ಸೇರಿ ಹಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಸ್ವಾಮಿನಾ, ಭಾಗವತಾಭಿಮಾನಸಿದ್ಧರೇ, ಈಗಲಾದರೂ [illegible] ದಯೆಮಾಡಿಸಬೇಕು. ಬಾಲಸಂತಾನವುಳ್ಳ ಶಿಷ್ಯರು "ತಮಗಳಿಗೂ ತಮ್ಮ ಸಂತಾನ[illegible] ಸ್ವಾಚಾರ್ಯರು ಭಗವದ್ಗುಣಾನುಭವವನ್ನು ಇನ್ನೂ ಮಾಡಿಸಲಿಲ್ಲವಲ್ಲಾ" ಎಂದು ಖೇದಗೊಂಡು ಪರಿತಾಪಪಟ್ಟು, ತದ್ವಿಷಯದಲ್ಲಿಯೇ ಧ್ಯಾನಾರೂಢರಾಗಿ, ಆ ಆಚಾರ್ಯರೇ ತಮ್ಮ ಪರಿವಾರಗಳಿಗೆ ಗುಣಾನುಭವವನ್ನು ಮಾಡಿಸುತ್ತಾರೆಂದೇ ಭಾವಿಸಿ, ಆ ಭಾವನಾಪ್ರಕರ್ಷದಿಂದ ಆಚಾರ್ಯಕಟಾಕ್ಷ ಬಂದೊಡನೆ, ಭಗವದ್ಗುಣಂಗಳು ನಿರರ್ಗಳವಾಗಿ ಪ್ರವಹಿಸಲು, ಇದೆಬ ವ್ಯಾಪಿನೆಗೆ

ಒಳಪಟ್ಟವರಿಗೆಲ್ಲಾ ಸಂಸಾರತಾಪಂಗಳು ತಣಿದುವು. ಇಂಥಾ ಶ್ಲಾಘ್ಯ ಸಂಪತ್ತನ್ನು ನೆಲೆಯಾಗಿ ಅನುಭವಿಸುವ ಆಚಾರ್ಯರ ಸಹೋದರರೇ, ಭಗವದ್ಭಾಗವತಗುಣಾನುಭವ ಪ್ರವಾಹದ ತುಂತುರುಗಳು ನಮ್ಮ ಮನಸ್ಸನ್ನು ಆಕರ್ಷಿಸುತ್ತಿದ್ದರೂ, ಅದರಲ್ಲಿ ಭೋಗ್ಯಬುದ್ಧಿಯನ್ನು ಈಗ ಮಾಡದೆಯೇ, ನಿಮ್ಮನ್ನು ಸಾಕ್ಷಾತ್ ಸೇವಿಸುವುದೇ ಮುಖ್ಯವೆಂದು ಯೋಚಿಸಿ, ನಿಮ್ಮ ಭವನದ ಮುಂಭಾಗದಲ್ಲಿ ನಾವೆಲ್ಲಾ ಬಂದು ನಿಂತಿದ್ದೇವೆ. ಜನನಮರಣಾದಿಗಳುಳ್ಳ ಈ ಸಂಸಾರಕ್ಕೆ ಕಾರಣವಾದ ಅಹಂಕಾರವನ್ನು ನಿರ್ಮೂಲವಾಗಿ ನಾಶಗೊಳಿಸುವ ನಮ್ಮ ಮನೋವಲ್ಲಭನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯನಾಮ ಸಂಕೀರ್ತನವನ್ನು ನಿಮಗೆ ಕೇಳುವಂತೆಯೇ ಮಾಡಿದಾಗ್ಯೂ, ನೀವು ಇನ್ನೂ ಎಚ್ಚರಗೊಳ್ಳಲಿಲ್ಲವಲ್ಲಾ! ಇದೇನು ಆಶ್ಚರ್ಯ! (ಇವರ ನಿದ್ರೆಯು ಸಂಸಾರಿಗಳ ನಿದ್ರೆಯಹಾಗೆ ಇದ್ದಲ್ಲಿ, ಸತ್ವೋದ್ರೇಕವಾಗಿರುವ ಈ ಕಾಲದಲ್ಲಿ ಅದು ಮುಗಿದುಹೋಗತಕ್ಕದ್ದಷ್ಟೆ; ಅಥವಾ ಸರ್ವೇಶ್ವರನ ಯೋಗನಿದ್ರೆಯಂತೆ ಇದ್ದಲ್ಲಿ, ಪರರ ಆರ್ತಿಯನ್ನು ಕೇಳಿದಕೂಡಲೆ ನೀಗತಕ್ಕದ್ದಲ್ಲವೇ! ಇವೆರಡೂಹಾಗೂ ಇಲ್ಲದಿರುವ ಕಾರಣ, ಈ ಭಾಗವತರ ನಿದ್ರೆಯು ಚರಮಪರ್ವನಿಷ್ಠರ ಆರ್ತಿಯನ್ನು ಕಂಡರೆ ಮಾತ್ರ ನೀಗುವಂತೆ ತೋರುವುದು; ಇಲ್ಲಿ ಅಂಥವರು ಯಾರೂ ಇಲ್ಲದಿರುವದರಿಂದ, ಇವರು ಎಚ್ಚರಗೊಳ್ಳಲಿಲ್ಲವೋ!) ಹೇಗಿದ್ದರೂ ಇರಲಿ, ಎಲೈ ಸ್ವಾಮಿನ್, ಭಗವದ್ವಿಷಯವು ಗೋಪ್ಯವಲ್ಲವಷ್ಟೆ; ಅದನ್ನು ಸರ್ವರೂ ತಿಳಿಯುವಹಾಗೆ ನೀವು ನಮ್ಮೊಡನೆ ಸೇರಿ ಕೊಂಡಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಸಾಂಗವಾಗಿ ನಡೆಯುವುದು.

Revered Sir! zealous in maintaining the dignity of devotees, be pleased to arise and join us now at least. A number of disciples having families of young children, were very much exercised in their minds on seeing themselves as well as their descendants uninitiated in the mysteries of the holy mantrâs by their spiritual teachers; and while penitently meditating upon the subject, they worked up their feelings so far in the same direction that their imagination was actually turned into a reality; so that they got into the belief that the preceptors finally *did* initiate their disciples in all the mysteries of the *Holy Word.* Under the influence of such a feeling, the grace of their spiritual preceptors did actually extend itself, so as to see the devotional influence spreading all over, and such of the human beings as were brought under its influence, were able to get rid of their sufferings. "Thou art the affectionate brother of such a preceptor, favoured with the above-mentioned renowned blessing. Attractive as it is, the stream of the influence of God's communion, we have come and congregated in thy court-yard, disregarding for the present such enjoyments, in the belief that the interview with a devotee of thy stamp is more important than all the rest. Strange! thou hast not yet awakened, though we have been reciting to thy hearing the holy names of our Lord Sri Krishna, the Destroyer of Ahankâra which is the cause of all our births and deaths and consequent sufferings." (What! could his sleep be similar to that generally enjoyed by ordinary mortals! If so, he should have got up by this time, as this is dawn when the principle of Satva appears in its full bloom; or if it was similar to the *Yoganidra* enjoyed by the gracious Lord of Lords, it would certainly come to an end as soon as the penitent cries of help on the part of his devotees are heard. As this is of neither description, the sleep of this Bhâgavata is not likely to be over, it would appear, unless he hears the brotherly cry or noise of a person of his own standing (in devotion). Is it possible that he did not awake, simply because he did not see any devotee of that description?) Be it as it may, my revered Sir, Theology is no secret science, we hope; if thou shouldst unite with us in singing the Glory of God for the benefit of all, we shall be in a fair way to bring the special vow to a successful fruition.

ಪುಳ್ಳಿನ್ವಾಯ್ಕೀಣ್ಡಾನೈಪ್ಪೊಲ್ಲಾವರಕ್ಕನೈ |
ಕ್ಕಿಳ್ಳಿಕ್ಕಳೈನ್ದಾನೈಕ್ಕೀರ್ತ್ತಿಮೈಪಾಡಿಪ್ಪೋಯ್ ||
ಪಿಳ್ಳೈಕಳೆಲ್ಲಾರುಂಪಾವೈಕ್ಕಳಂಪುಕ್ಕಾರ್ |
ವೆಳ್ಳಿಯೆೞುನ್ದುವಿಯಾೞುಮುಱಙ್ಗಿತ್ತು ||
ಪುಳ್ಳುಂಶಿಲಂಬಿನಕಾಣ್ಪೋದರಿಕ್ಕಣ್ಣಿನಾಯ್ |
ಕುಳ್ಳಕ್ಕುಳಿರಕ್ಕುಡೈನ್ದುನೀರಾಡಾದೇ ||
ಪಳ್ಳಿಕ್ಕಿಡತ್ತಿಯೋಪಾವಾಯ್ನೀನನ್ನಾಳಾಲ್ |
ಕಳ್ಳನ್ತವಿರ್ನ್ದುಕಲನ್ದೇಲೋರೆಂಪಾವಾಯ್ || ... ||೧೩||

ಪ್ರತಿಪದಾರ್ಥ.

ಪುಳ್ಳಿನ್—ಪಕ್ಷಿರೂಪವಾಗಿ ಬಂದ ಬಕಾಸುರನ
ವಾಯ್ಕೀಣ್ಡಾನೈ—ಬಾಯನ್ನು ಸೀಳಿದಂಥ
ಪೊಲ್ಲಾವರಕ್ಕನೈ—ದುಷ್ಟರಾಕ್ಷಸನಾದ ರಾವಣನನ್ನು
ಕಿಳ್ಳಿಕ್ಕಳೈನ್ದಾನೈ—ಶಿರಚ್ಛೇದನಮಾಡಿ ಕೊಂದಂಥ ಶ್ರೀ ರಾಮನನ್ನು
ಕೀರ್ತ್ತಿಮೈಪಾಡಿಪ್ಪೋಯ್—ಕೀರ್ತ್ತಿಸಿ ಹೊಗಳಿಕೊಂಡು ಹೋಗಿ
ಪಿಳ್ಳೈಕಳೆಲ್ಲಾರುಂ—ಗೋಪಸ್ತ್ರೀಯರೆಲ್ಲರೂ
ಪಾವೈಕ್ಕಳಂಪುಕ್ಕಾರ್—ಸಂಕೇತಮಾಡಿದ್ದ ಸ್ಥಳಕ್ಕೆ ಸೇರಿದರು
ವೆಳ್ಳಿಯೆೞುನ್ದು—ಶುಕ್ರನು ಉದಯಿಸಿ
ವಿಯಾೞುಮುಱಙ್ಗಿತ್ತು—ಗುರುವು ಅಸ್ತಮಿಸಿದನು
ಪುಳ್ಳುಂಶಿಲಂಬಿನಕಾಣ್—ಪಕ್ಷಿಗಳು ಉಲಿಯುತ್ತವಲ್ಲವೆ
ಪೋದರಿಕ್ಕಣ್ಣಿನಾಯ್—ಕಮಲದಲ್ಲಿರುವ ಭ್ರಮರದಂತೆ ಕಣ್ಣುಳ್ಳವಳೇ
ಕುಳ್ಳಕ್ಕುಳಿರಕ್ಕುಡೈನ್ದು—ತಣ್ಣಗೆ ಸ್ವಚ್ಛವಾದ ನೀರಿನಲ್ಲಿ ಅವಗಾಹಿಸಿ
ನೀರಾಡಾದೇ—ಸ್ನಾನಮಾಡದೆಯೇ
ಪಳ್ಳಿಕ್ಕಿಡತ್ತಿಯೋ—ಪರ್ಯಙ್ಕದಲ್ಲಿ ನಿದ್ರೆಮಾಡುವಿಯೋ
ಪಾವಾಯ್ನೀ—ಸುಂದರಿಯೇ, ನೀನು
ನನ್ನಾಳಾಲ್—ಇದುವ್ರತಕ್ಕೆ ಸುದಿವಸವಾಗಿರುವುದರಿಂದ
ಕಳ್ಳಂತವಿರ್ನ್ದು—ಈ ವಂಚನೆಯನ್ನು ಬಿಟ್ಟು
ಕಲನ್ದು—ನಮ್ಮೊಡನೆ ಸೇರಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಪಕ್ಷಿರೂಪವಾಗಿಬಂದ ಬಕಾಸುರನ ವಕ್ತ್ರವನ್ನು ಶ್ರೀಕೃಷ್ಣನಾಗಿ ಸೀಳಿ ಕೊಂದಂಥವನಾಗಿಯೂ, ದುಷ್ಟರಾಕ್ಷಸನಾದ ರಾವಣನನ್ನೂ ಶಿರಚ್ಛೇದನಮಾಡಿ ಅವನ ವಂಶವನ್ನೇ ರಾಮಾವತಾರದಲ್ಲಿ ನಿರ್ಮೂಲಮಾಡಿದಂಥವನಾಗಿಯೂ ಇರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಕೀರ್ತನೆಮಾಡಿಕೊಂಡು, ಗೋಪಸ್ತ್ರೀಯರೆಲ್ಲರೂ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಸೇರಲು ಸಂಕೇತಮಾಡಿದ್ದ ಸ್ಥಳಕ್ಕೆ ಆಗಲೇ ಹೋಗಿ ಸೇರಿದಾರೆ; ನೀನು ಇನ್ನೂ ಮಲಗಿದ್ದೀಯೇ! ಇದೋ ನೋಡು! ಶುಕ್ರನು ಉದಯಿಸಿ ಗುರುವು ಅಸ್ತಮಿಸಿದಾನೆ; ಪಕ್ಷಿಗಳೆಲ್ಲಾ ಉಲಿಯುತ್ತವೆ. ಕಮಲದಲ್ಲಿರುವ ಭ್ರಮರದಂತೆ ಕಣ್ಣುಳ್ಳವಳೇ, ತಣ್ಣಗೆ ಸ್ವಚ್ಛವಾದ ನೀರಿನಲ್ಲಿ ಶುಭ್ರವಾಗಿ ಅವಗಾಹಿಸಿ ಸ್ನಾನಮಾಡದೆಯೇ ಪರ್ಯಙ್ಕದಲ್ಲಿ ಹೀಗೆ ಇನ್ನೂ ನಿದ್ರೆಮಾಡುವಿಯೋ! ಎಲೈ ಸುಂದರಾಂಗಿಯೇ, ಇದು ವ್ರತಕ್ಕೆ ಸುದಿವಸವಾಗಿರುವುದರಿಂದ ಈ ವಂಚನೆಯನ್ನೆಲ್ಲಾ ಬಿಟ್ಟು ನಮ್ಮೊಡನೆ ನೀನು ಸೇರಲು, ಅದ್ವಿತೀಯವಾದ ಈ ನಮ್ಮ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಸ್ವರೂಪಜ್ಞಾನವನ್ನು ಅಱಿದು ನಿರ್ಭರರಾಗಿರತಕ್ಕ ಸ್ವಾಮಿಯೇ, ಎಚ್ಚೆತ್ತು ನಮ್ಮೊಡನೆ ಸೇರಬೇಕು ; ಸ್ವಾಶ್ರಿತರಿಗೆ ಅನುಭವ ವಿರೋಧಿಗಳಾದ ಕಾಮಾದಿದೋಷಂಗಳನ್ನು ಹೋಗಲಾಡಿಸುವಂಥ, ಮತ್ತು ದೇಹವೂ ಆತ್ಮವೂ ಸ್ವತಂತ್ರಗಳೆಂದು ಅಯಥಾರ್ಥ ಜ್ಞಾನವನ್ನು ಉಂಟುಮಾಡುವ ಅಹಂಕಾರವನ್ನು ನಿರ್ಮೂಲವಾಗಿ ನಿರಸನಮಾಡಿದಂಥ, ಸರ್ವೇಶ್ವರನ ಕಲ್ಯಾಣಗುಣಗಳನ್ನೇ ಧಾರಕವಾಗಿ ಎಣಿಸಿ ಕೊಣ್ಡಾಡುತ್ತಾ, ಎಲ್ಲರೂ ಸೇರತಕ್ಕ ಕಾಲಕ್ಷೇಪ ಗೋಷ್ಠಿಯನ್ನು ಈ ಅಭಿನವ ಭಾಗವತರು ಆಗಲೇ ಸೇರಿದರು ; ಪರಿಶುದ್ಧ ಜ್ಞಾನವು ತಲೆಯೆತ್ತಿ, ಅಜ್ಞಾನವು ನೀಗಿಹೋಯಿತು ; ಇನ್ನೂ ಇತರ ಭಾಗವತರು ತ್ವರೆಗೊಂಡು ಅಲ್ಲಿಗೇ ಹೋದರು. ಆದಕಾರಣ ಎಲೈ ಸ್ವಚ್ಛ ಜ್ಞಾನವುಳ್ಳವರೇ, ಭಗವದ್ವಿಶ್ಲೇಷದಿಂದ ಉಂಟಾದ ವ್ಯಸನ[illegible]ಶೇಷವಾಗಿ ನೀಗಿ ಹೋಗುವಹಾಗೆ ಕಾಲಕ್ಷೇಪಗೋಷ್ಠಿಗಳನ್ನು ಪ್ರವೇಶಿಸಿ, [illegible] ಭಗವದನುಭವವನ್ನು ಮಾಡದೆ ನೀವು ಮಾತ್ರ ಬೇಱೆಯಾಗಿ ಗುಣಾನುಭವವನ್ನು ಮಾಡುತ್ತೀರೋ ! ಹಾಗೆ ಮಾಡುವುದು ಸರಿಯೋ ? ಇದು ಸತ್ತ್ವೋದ್ರೇಕಕಾಲವಾಗಿರುವುದಱಿಂದ, ನೀವು ಬೇಱೆಯಾಗಿಯೇ ಗುಣಾನುಭವವನ್ನು ಮಾಡುವ ಮೋಸವನ್ನು ಬಿಟ್ಟು, ನಮ್ಮೊಡನೆ ಏಕಮನಸ್ಕರಾಗಿ ಕಲೆತು, ನಿಮಗಿರುವಂತೆ ನಮಗೂ ಸತ್ತೆಯನ್ನು (ಸದ್ಭಾವವನ್ನು) ಉಂಟುಮಾಡಿದರೆ, ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

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13. "Revered sir! who hast relinquished all earthly attachments on being conscious of thy real nature, be pleased to arise and join us. The newly initiated Bhâgavatâs have already reached the Congregation-hall (Kâlakshêpa Goshthi), singing praises in honor of the Almighty, That frees His devotees from the pernicious effects of their six common enemies i.e. passion, anger, covetousness, ignorance, delusion, and hatred, and that annihilates the power of Ahankâra (egoity) that has been the cause of giving His devotees a false impression regarding the apparent independence of the two *entities*,—Matter and Spirit. True knowledge having shewed itself, ignorance has disappeared. All learned devotees are bestirring themselves to reach the *hall* soon; hence arise, O saint of pure wisdom! What sir, thou dost not even speak! Art thou absorbed in holding communion with the Lord? How alone! without joining the rest in the *congregation-hall*, so that all may in one united band sing halleluiahs in praise of the Lord, and thus get rid of the disappointment we all suffered from, owing to our separation from our Patron! If thou art so absorbed, is it right on thy part to do so? As this is an auspicious hour when the principle of *satva* (*Divine Inspiration*) pervades everywhere, be pleased to give up thy present selfish method of holding communion with the Lord, and heartily join us, and make us real entities like thee, and then we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences." Thus continued the Bhâgavatâs.

ಉಙ್ಗಳ್ಪುೞೈಕ್ಕಡೈತ್ತೋಟ್ಟತ್ತುವಾವಿಯುಳ್ |
ಶೆಙ್ಗೞುನೀರ್ವಾಯ್ನೆಕಿೞ್ನ್ದಾಮ್ಬಲ್ವಾಯ್ಕೂಮ್ಬಿನಕಾಣ್
ಶೆಙ್ಗಲ್ಪೊಡಿಕ್ಕೂೞೈವೆಣ್ಪಲ್ತವತ್ತವರ್ |
ತಙ್ಗಳ್ತಿರುಕ್ಕೋಯಿಲ್ಶಙ್ಗಿಡುವಾನ್ಪೋದನ್ದಾರ್ ||
ಎಙ್ಗಳೈಮುನ್ನಮೆೞುಪ್ಪುವಾನ್ವಾಯ್ಪೇಶುಂ |
ನಙ್ಗಾಯೆೞುನ್ದಿರಾಯ್ನಾಣಾದಾಯ್ನಾವುಡೈಯಾಯ್
ಶಙ್ಗೊಡುಶಕ್ಕರಮೇನ್ದುನ್ದಡಕ್ಕೈಯನ್
ಪಙ್ಗಯಕ್ಕಣ್ಣಾನೈಪ್ಪಾಡೇಲೋರೆಂಪಾವಾಯ್ || ||೧೪||

ಪ್ರತಿಪದಾರ್ಥ.

ಉಙ್ಗಳ್ಪುೞೈಕ್ಕಡೈ—ನಿಮ್ಮ ಹಿತ್ತಲಿನ
ತೋಟ್ಟತ್ತುವಾವಿಯುಳ್—ತೋಟದ ಕೊಳದಲ್ಲಿ
ಶೆಂ, ಕೞುನೀರ್—ಚೆನ್ನೆಯ್ದಿಲೆಯ ಪುಷ್ಪಗಳು
ವಾಯ್ನೆಕಿೞ್ನ್ದು—ಅಲರಿ
ಆಂಬಲ್ವಾಯ್—ಕನ್ನೆಯ್ದಿಲೇಪುಷ್ಪಗಳ ಬಾಯು
ಕೂಂಬಿನಕಾಣ್—ಮುಕುಳಿತವಾಯಿತು
ಶೆಙ್ಗಲ್ಪೊಡಿಕ್ಕೂೞೈ—ಕಾವೀಕಲ್ಲಿನ ಕೆಂಪು ಧೂಳಿಯಲ್ಲಿ ತೋಯ್ದ ವಸ್ತ್ರವುಳ್ಳ
ವೆಣ್ಪಲ್ತವತ್ತವರ್—ಶುಭ್ರ ದಂತವುಳ್ಳ ತಪಸ್ವಿಗಳು (ಸನ್ಯಾಸಿಗಳು)
ತಙ್ಗಳ್ತಿರುಕ್ಕೋಯಿಲ್—ತಂತಮ್ಮ ದೇವಾಲಯಗಳಲ್ಲಿ
ಶಙ್ಗಿಡುವಾನ್—ಆರಾಧನಸೂಚಕವಾಗಿ ಶಂಖಧ್ವಾನ ಮಾಡುವುದಕ್ಕೆ
ಪೋದನ್ದಾರ್—ಹೋಗುತ್ತಲಿದಾರೆ
ಎಙ್ಗಳೈಮುನ್ನಂ—ನಮ್ಮನ್ನು ಮೊದಲಿನಲ್ಲಿಯೇ
ಎೞುಪ್ಪುವಾನ್—ಎಬ್ಬಿಸುವುದಾಗಿ
ವಾಯ್ಪೇಶುಂ—ವಾಗ್ದಾನಮಾಡಿದ್ದ
ನಙ್ಗಾಯ್—ಸಂಪನ್ನೆಯೇ
ಎೞುನ್ದಿರಾಯ್—ಏಳು ಸಾಕು !
ನಾಣಾದಾಯ್—ಲಜ್ಜಾರಹಿತಳೇ
ನಾವುಡೈಯಾಯ್—ಬರೀ ಬರುಡೇಮಾತಿನವಳೇ
ಶಙ್ಗೊಡುಶಕ್ಕರಮೇನ್ದು—ಪಾಂಚಜನ್ಯದೊಡನೆ ಚಕ್ರಾಯುಧವನ್ನು ಧರಿಸಿರುವ
ತಡಕ್ಕೈಯನ್—ವಿಶಾಲವಾದ ಹಸ್ತಗಳುಳ್ಳ
ಪಙ್ಗಯಕ್ಕಣ್ಣಾನೈ—ಪಂಕಜನೇತ್ರನಾದ ಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು
ಪಾಡ—ಕೊಣ್ಡಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸಖಿಯೇ, ಇದೇನು ಇನ್ನೂ ಮಲಗಿದ್ದಿ, ಬೇಗ ಏಳು ! ಬೆಳಗಾಗಿ ಎಷ್ಟೋ ಹೊತ್ತಾಯಿತೇ ! ಇಗೋ ! ನಿಮ್ಮ ಹಿತ್ತಲಿನ ತೋಟದ ಕೊಳದಲ್ಲಿಯೂ ಚೆನ್ನೆಯ್ದಿಲೆಯ ಪುಷ್ಪಗಳು ಅಲರಿರುವವು ; ಕನ್ನೆಯ್ದಿಲೆಯ ಪುಷ್ಪಗಳೆಲ್ಲಾ ಆಗಲೇ ಮುಕುಳಿತವಾಗಿ ಹೋದವು. ಕಾವೀಕಲ್ಲಿನ ಕೆಂಪು ಧೂಳಿಯಲ್ಲಿ ತೋಯ್ದ ವಸ್ತ್ರಗಳುಳ್ಳ ಶುಭ್ರದಂತರಾದ ಸನ್ಯಾಸಿಗಳು ತಂತಮ್ಮ ದೇವಾಲಯಂಗಳಲ್ಲಿ ಆರಾಧನಸೂಚಕವಾಗಿ ಶಂಖಧ್ವಾನಮಾಡುವುದಕ್ಕೆ ಹೋಗುತ್ತಲಿದಾರೆ. ಹೀಗೆ ಪ್ರಭಾತಸಮಯವನ್ನು ಸೂಚಿಸತಕ್ಕ ಕಾರ್ಯಗಳು ಎಲ್ಲೆಲ್ಲಿಯೂ ಜರಗುತ್ತಿದ್ದರೂ, ನೀನು ಇನ್ನೂ ಏಳಲಿಲ್ಲವಲ್ಲಾ ! ನಮ್ಮನ್ನೆಲ್ಲಾ ಮೊದಲಿನಲ್ಲಿಯೇ ಎಬ್ಬಿಸುವುದಾಗಿ ವಾಗ್ದಾನಮಾಡಿದ್ದ ಸಂಪನ್ನೆಯೇ, ಈಗಲಾದರೂ ಏಳು ! ಇದೇನು ! ಲಜ್ಜಾರಹಿತಳೇ ! ಬರೀ ವಾಗಾಡಂಬರವುಳ್ಳವಳೇ ! ಪಾಂಚಜನ್ಯವನ್ನು ಒಂದು ಹಸ್ತದಲ್ಲಿಯೂ ಚಕ್ರಾಯುಧವನ್ನು ಮತ್ತೊಂದು ಹಸ್ತದಲ್ಲಿಯೂ ಧರಿಸಿರುವ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ನಾವೆಲ್ಲಾ ಸೇರಿ ಕೊಣ್ಡಾಡಲು, ನಮ್ಮ ಈ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಭಗವತ್ಸಂಬನ್ಧಘಟಕರಾದ ಚೇತನರೇ, ಜಾಗ್ರತೆಯಾಗಿ ದಯಮಾಡಿಸಬೇಕು. ಜ್ಞಾನಿಗಳಾದ ನಿಮಗೆ ವಿಹಾರಸ್ಥಾನವಾದ ತಿರುಮಂತ್ರದ ಮಧ್ಯದಲ್ಲಿ ವರ್ತಿಸುವ 'ನಮಃ' ಎಂಬಪದದಲ್ಲಿ ಪಾರತಂತ್ರ್ಯದ ಅರ್ಥವು ಪ್ರಕಾಶವಾಗಿ ತಲೆಯೆತ್ತಿಕೊಂಡಿತು; ಆದುದಱಿಂದ ಸ್ವಾತಂತ್ರ್ಯದ ಜ್ಞಾನವು ನಿರಸ್ತವಾಯಿತು. ರಾಗತ್ವ ವಿಶಿಷ್ಟವಾದ ಶೇಷತ್ವಜ್ಞಾನವುಳ್ಳ ಮಂದಸ್ಮಿತರಾದ ಪ್ರಪನ್ನಾಧಿಕಾರಿಗಳು ತಂತಮ್ಮ ಭಗವತ್ಸನ್ನಿಧಿಗಳಿಗೆ ಆರಾಧನಕ್ಕಾಗಿ ಹೋಗುತ್ತಿರುವರು. ನಾವು ಅಪೇಕ್ಷಿಸುವುದಕ್ಕೆ ಮುಂಚೆಯೇ ನಮಗೆ ಜ್ಞಾನೋಪದೇಶ ಮಾಡುವುದಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿದ ಸ್ವಾಮಿಯೇ, ನೀವು ಭರವಸೆ ಹೇಳಿದಂತೆ ಈಗ ನಡಿಸಬೇಡವೇ! ಮಾಡಿದ ವಾಗ್ದಾನಕ್ಕೆ ಅನುಸಾರವಾಗಿ ಆಚರಣೆಯಿಲ್ಲದಿದ್ದರೆ ತಮ್ಮಂತಹ ದೊಡ್ಡವರಿಗೆ ಇದು ಲಜ್ಜಾಸ್ಪದವಲ್ಲವೆ? ಸರ್ವೇಶ್ವರನನ್ನೂ ಮೋಹಗೊಳಿಸುವ ಮಧುರ ವಾಕ್ಕುಳ್ಳವರೇ, ಶಂಖಚಕ್ರಾಲಂಕೃತನಾದ ಆಶ್ರಿತವಾತ್ಸಲ್ಯವುಳ್ಳ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯ ನಾಮಂಗಳನ್ನು "ತಿರುವಾಯ್ ಮೊಳಿ" ಯ ಮೂಲಕ ನೀವು ನಮ್ಮೊಡನೆ ಸಂಕೀರ್ತನ ಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

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14. "Revered sir, cementer of cordial relationship between ourselves and the Lord! be pleased to arise and join us soon. The noble idea of *dependence* implied by the word '*Namas*' found in the middle of the sacred *mantra*, which thou deemest as thy best pleasure-garden, has now shewn itself prominently; while the mistaken idea of *independence* has been removed. The Almighty's devotees, of cheerful countenance, imbued with the spirit of entire *dependence* upon, and full ardour towards, the Lord, are proceeding towards their own temples to worship their Lord. O venerable Sir, that hadst been pleased to promise to instruct us in the *True Wisdom* before our making such a request to thee, art thou not bound to keep up thy word? It is not a matter for regret and shame, if great men of thy stamp do not bring to practice what they promise to fulfil! O possessor of sweet speech, that would enchantest even the Lord! if thou be pleased to join us in singing hymns of praise through the sacred 'Tiruvoimoli' dedicated to the Lord 'Nârâyaṇa,' adorned with the sacred discus and the thundering conch-shell, and beloved unto His devotees, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences." Thus continued the Bhâgavatâs.

ಎಲ್ಲೇಯಿಳಙ್ಗಿಳಿಯೇಯಿನ್ನಮುಱಙ್ಗುದಿಯೋ ।
ಶಿಲ್ಲೆನ್ಱಳೈಯೇನ್ಮಿನಙ್ಗೈಮೀರ್ಪೋದರುಕಿನ್ಱೇನ್ ॥
ವಲ್ಲೈಯುನ್ಕಟ್ಟುರೈಕಳ್ಪಣ್ಡೇಯುನ್ವಾಯಱಿದುಂ ।
ವಲ್ಲೀರ್ಕಳ್ನೀಙ್ಗಳೇನಾನೇತಾನಾಯಿಡುಕ ॥
ಒಲ್ಲೈನೀಪೋದಾಯುನಕ್ಕೆನ್ನವೇಱುಡೈಯೈ ।
ಎಲ್ಲಾರುಂಪೋನ್ದಾರೋಪೋನ್ದಾರ್ಪೋನ್ದೆಣ್ಣಿಕ್ಕೊಳ್ ॥
ವಲ್ಲಾನೈಕೊನ್ಱಾನೈಮಾಱ್ಱಾರೈಮಾಱ್ಱಳಿಕ್ಕ ।
ವಲ್ಲಾನೈಮಾಯನೈಪ್ಪಾಡೇಲೋರೆಂಪಾವಾಯ್ ॥ ... ॥೧೫॥

ಪ್ರತಿಪದಾರ್ಥ.

ಎಲ್ಲೇಇಳಙ್ಗಿಳಿಯೇ—ಎಲೌ, ಬಾಲಶುಕದಂತೆ ಮನೋಹರಳೇ
ಇನ್ನಮುಱಙ್ಗುದಿಯೋ—ಇನ್ನೂ ನಿದ್ರೆಮಾಡುತ್ತಾ ಇರುವಿಯೋ
ಶಿಲ್ಎನ್ಱಳೈಯೇನ್ಮಿನ್—ಕಿಡಿಕಿಡಿ ಎಂದು ಕಟುವಚನದಿಂದ ನನ್ನನ್ನು ಕೂಗಬೇಡಿರಿ
ನಙ್ಗೈಮೀರ್—ಶ್ಲಾಘ್ಯಗುಣವತಿಯರೇ
ಪೋದರುಕಿನ್ಱೇನ್—ಇಗೋ ನಾನು ಬಂದುಬಿಟ್ಟೆ
ವಲ್ಲೈಉನ್ಕಟ್ಟುರೈಕಳ್—ಸಮರ್ಥೆಯಾದ ನಿನ್ನ ಭರವಸದ ಮಾತುಗಳನ್ನು
ಪಣ್ಡೇ—ಪೂರ್ವದಿಂದಲೂ
ಉನ್ವಾಯ್—ನಿನ್ನ ವಾಗಾಡಂಬರವನ್ನು
ಅಱಿದುಂ—ಬಲ್ಲೆವು
ವಲ್ಲೀರ್ಕಳ್ನೀಙ್ಗಳೇ—ಮಾತು ಬಲ್ಲವರು ನೀವೇಸರಿ
ನಾನೇತಾನ್ಆಯಿಡುಕ—ನಾನೇ ಆದರೂ ಆಗಲಿ, ಚಿಂತೆಯಿಲ್ಲ
ಒಲ್ಲೈನೀಪೋದಾಯ್—ಶೀಘ್ರವಾಗಿ (ನಮ್ಮ ಗುಂಪನ್ನು) ನೀನೂ ಸೇರಬೇಕು
ಉನಕ್ಕು—ನಿನಗೆ
ಎನ್ನವೇಱುಉಡೈಯೈ—ಇನ್ನು ಬೇಕೇ ಏನು(ಉದ್ದೇಶ್ಯ) ಉಳ್ಳವಳಾಗಿದ್ದೀ
ಎಲ್ಲಾರುಂಪೋನ್ದಾರೋ—ಎಲ್ಲರೂ ಬಂದುಬಿಟ್ಟರೋ
ಪೋನ್ದಾರ್—ಬಂದಿದಾರೆ
ಪೋನ್ದುಎಣ್ಣಿಕ್ಕೊಳ್—ಬಂದು ಲೆಕ್ಕ ನೋಡಿಕೋ
ವಲ್ಲಾನೈಕೊನ್ಱಾನೈ—ಬಲಿಷ್ಠನಾದ ಕುವಲಯಾಪೀಡವೆಂಬ ಮತ್ತಗಜವನ್ನು ಕೊಂದಂಥ
ಮಾಱ್ಱಾರೈ—ಶತ್ರುಗಳ
ಮಾಱ್ಱಳಿಕ್ಕವಲ್ಲಾನೈ—ದರ್ಪವನ್ನು ನಾಶಮಾಡಲು ಸಮರ್ಥನಾದ
ಮಾಯನೈ—ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು
ಪಾಡ—ನಾವೆಲ್ಲರೂಸೇರಿ ಕೊಂಡಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

"ಎಲೌ ಬಾಲಶುಕದಂತೆ ಮನೋಹರವಾದ ಧ್ವನಿಯುಳ್ಳವಳೇ, ಇನ್ನೂ ನಿದ್ರೆಮಾಡುತ್ತಾ ಇರುವಿಯೋ!" ಎಂದುದಕ್ಕೆ ಅವಳು—ಶ್ಲಾಘ್ಯ ಗುಣವತಿಯರೇ, ಕಿಡಿಕಿಡಿ ಎಂದು ಕಟುವಚನದಿಂದ ನನ್ನನ್ನು ಕೂಗಬೇಡಿರಿ, ಇಗೋ! ನಾನು ಬಂದುಬಿಡುತ್ತೇನೆ ಎಂದಳು. ಹೀಗೆಂದುದಕ್ಕೆ ಅವರು—ಸಮರ್ಥೆಯಾದ ನಿನ್ನ ಭರವಸದ ಮಾತುಗಳನ್ನೂ ನಿನ್ನ ವಾಗಾಡಂಬರವನ್ನೂ ಪೂರ್ವದಿಂದಲೂ ಬಲ್ಲೆವು, ಎಂದರು. ಅನಂತರ ಅವಳು—ಮಾತು ಬಲ್ಲವರು ನೀವೇಸರಿ, ನಾನಲ್ಲ; ಅಥವಾ ನಾನೇ ಆದರೂ ಆಗಲಿ, ಚಿಂತೆಯಿಲ್ಲ; ಈಗ ಏನು ಆಗತಕ್ಕದ್ದು ಹೇಳಿ, ಎಂದು ಬದರಿ ಮಾತನಾಡಿದಳು. ಅದಕ್ಕೆ ಅವರು—ಎಲೈ ಚತುರೆಯೇ, ಶೀಘ್ರವಾಗಿ ನಮ್ಮ ಗುಂಪನ್ನು ನೀನೂ ಸೇರಬೇಕು; ನಿನಗೆಮಟ್ಟಿಗೆ ಇನ್ನು ಬೇಕೇ ಏನಾದರೂ ಉದ್ದೇಶ್ಯವುಳ್ಳವಳಾಗಿದ್ದೀಯೋ?" ಹೀಗೆಂದು ಹೇಳಿದ್ದಕ್ಕೆ ಅವಳು—ಹಾಗಾದರೆ ಎಲ್ಲರೂ ಬಂದುಬಿಟ್ಟರೋ, ಎಂದು ಕೇಳಲು, ಅವರು—ಇಲ್ಲಿ ಎಲ್ಲರೂ ಬಂದಿದಾರೆ; ನೀನೇ ಬಂದು ಲೆಕ್ಕ ಮಾಡುವಳಾಗು; ನಾವೆಲ್ಲರೂ ಸೇರಿ ಬಲಿಷ್ಠನಾದ ಕುವಲಯಾಪೀಡವೆಂಬ ಮತ್ತಗಜವನ್ನು ಕೊಂದಂಥವನಾಗಿಯೂ ಶತ್ರುಗಳ ದರ್ಪವನ್ನು ನಾಶಮಾಡಲು ಸಮರ್ಥನಾಗಿಯೂ ಇರುವ ಆಶ್ಚರ್ಯ ಗುಣಚೇಷ್ಟಿತನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು, ಎಂದು ಅವಳಿಗೆ ಪ್ರತ್ಯುತ್ತರಹೇಳಿದರು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

"ಭಾಗವತಾಭಿನಿವೇಶವುಳ್ಳ ಸ್ವಾಮಿಯೇ. ಇದೇನು ಆಶ್ಚರ್ಯ! ನಾವುಗಳೆಲ್ಲಾ ಎದ್ದು ಇಲ್ಲಿಗೆ ಬಂದಮೇಲೆ ಕೂಡ ನೀವು ಇನ್ನೂ ಪ್ರಬುದ್ಧರಾಗದಿರುವುದೇ!" ಹೀಗೆ ಹೇಳಿದ ಭಾಗವತರನ್ನು ಕುರಿತು ಅವರು—ನೀವುಗಳು ಹೀಗೆ ಹೇಳುವುದು ಭಗವದ್ಗುಣಾನುಭವದಲ್ಲಿ ಉದ್ಯುಕ್ತನಾಗಿದ್ದ ನನಗೆ ಅಭ್ಯಂತರವಾಗಿದೆ; ಆದಕಾರಣ ನೀವು ಸ್ವಲ್ಪ ತಡೆಯಿರಿ; ನಾನು ಬಂದುಬಿಡುವೆನು, ಎಂದು ಉತ್ತರಕೊಟ್ಟರು. ಅದಕ್ಕೆ ಆ ಭಾಗವತರು—ನೀವು ರಹಸ್ಯಾರ್ಥಗಳನ್ನು ಹೀಗೆ ಗೋಪ್ಯವಾಗಿ ಹೇಳುವ ಸಾಮರ್ಥ್ಯವು ನಿಮಗೆ ಉಂಟೆಂಬ ಸಂಗತಿಯನ್ನು ನಾವು ಪೂರ್ವದಿಂದಲೂ ತಿಳಿದಿದ್ದೇವೆ, ಎಂದು ಹೇಳಲು; ಅವರು—ನಾನು ಮಾಡುತ್ತಿದ್ದ ಗುಣಾನುಭವಕ್ಕೆ ನೀವು ವಿರೋಧವನ್ನು ಮಾಡಿದರೂ, ನಿಮ್ಮಮೇಲೆಯೇ ತಪ್ಪನ್ನು ಹೊರಿಸಿಕೊಳ್ಳದೆ ನನ್ನನ್ನು ಶ್ಲಾಘಿಸಿ ಹೇಳತಕ್ಕ ಸಾಮರ್ಥ್ಯವೂ ನಿಮ್ಮಲ್ಲಿಯೇ ಇದೆ; ಆದರೂ ಭಾಗವತಶೇಷತ್ವವು ಸ್ವರೂಪವಾದುದರಿಂದ ನೀವು ಆರೋಪಿಸುವ ದೋಷವನ್ನು ನಾನೇ ಒಪ್ಪಿಕೊಳ್ಳತಕ್ಕದ್ದು ನನಗೆ ಕರ್ತವ್ಯ, ಎಂದು ಪ್ರತ್ಯುತ್ತರ ಹೇಳಿದರು. ಅದನ್ನು ಕೇಳಿ ಆ ಭಾಗವತರು—ಸ್ವಾಮಿನ್, ಯಾವುದೂ ಹೇಗಾದರೂ ಇರಲಿ, ನೀವು ನಮ್ಮೊಡನೆ ಕೂಡಲೆ ಸೇರಬೇಕು, ಹೀಗೆ ಭಗವದ್ಗುಣಾನುಭವವನ್ನು ಏಕಾಂಗಿಯಾಗಿ ಮಾಡುವುದು ಸರಿಯೇ? ಎಂದುದಕ್ಕೆ, ಅವರು—ಹಾಗಾದರೆ ಎಲ್ಲರೂ ಕಾಲಕ್ಷೇಪಗೋಷ್ಠಿಗೆ ಬಂದು ಸೇರಿದರೂ, ಎಂದು ಪ್ರಶ್ನೆಮಾಡಿದರು. ಇದಕ್ಕೆ ಆ ಭಾಗವತರು—ಇಲ್ಲಿ ಎಲ್ಲರೂ ಬಂದು ಸೇರಿದಾರೆ, ತಾವೇ ಬಂದು ನೋಡಬಹುದು, ಎಂದುದಕ್ಕೆ, ಅವರು—ಇನ್ನು ಮೇಲೆ ನಾವು ಮಾಡತಕ್ಕದ್ದೇನೆಂದು ಕೇಳಲು, ಆ ಭಾಗವತರು—ಸ್ವಾಮಿ, ಸ್ವಪ್ರಯತ್ನದಿಂದ ನಿರಸನಮಾಡಲು ಅಸಾಧ್ಯವಾಗಿಯೂ, ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಗಳಿಂದ ನಿವರ್ತಿಸಲು ಆಗದಂತೆಯೂ ಇರುವ ಅಹಂಕಾರವನ್ನು ನಾಶಮಾಡಿ, ಮತ್ತು ಕಾಮಕ್ರೋಧಾದ್ಯರಿಷಡ್ವರ್ಗಂಗಳನ್ನು ನಿರ್ಮೂಲಮಾಡಲು ಸಮರ್ಥನಾದ ಆಶ್ರಿತ ಪರತಂತ್ರನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ನಾವೆಲ್ಲಾ ಸೇರಿ ಕೊಂಡಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು, ಎಂದು ವಿಜ್ಞಾಪಿಸಿದರು.

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15. "Revered sir! firmly attached to the Bhâgavatâs, what wonder!" said the Vaishnavâs, "still asleep even after our arrival here!" "Your utterances," returned the saint, "are officious hindrance to my uninterrupted enjoyment of the Lord in which I am engaged; hence wait, I shall be with you soon." "We have been already aware" said the party, "that thou art specially good at expressing mystically the 'Rahasyârthâs' (*sacred thoughts known only to the initiated*);" to which he rejoined "Though you disturbed me in the work in which I was engaged, the ability to extol me to the skies without throwing the blame on yourselves rests with you alone; however, as it should be the bounden duty of every real devotee to behave most humbly and submissively towards his brother devotees, I shall simply acknowledge what you wish to attribute to me." "Sir, be that as it may" exclaimed one of the party, "be pleased to join us at once; is it fair that thou shouldst alone hold communion with the Lord leaving us behind?" On which the saint questioned them thus, "Have all others reached the congregation-hall?" To which the party made answer, "All have already reached; if thou please, thou mayest come and see it thyself." "Then what is our next business to be done?" added the saint, when the whole party rejoined. "Sir, if we should all join, as one united band, to sing hymns of praise dedicated to the Lord Nârâyana, the *Servant* of His devotees, and Uprooter of the six common enemies, i.e., passion, anger, covetousness &c., and the Destroyer of Ahankâra (Egoity) which cannot be got rid of by ordinary human efforts, or by expiatory penances, we shall be in a fair way to bring the special vow to a successful fruition".

ನಾಯಕನಾಯ್ನಿನ್ರನನ್ದಗೋಪನುಡೈಯ |
ಕೋಯಿಲ್ಕಾಪ್ಪಾನೇಕೊಡಿತ್ತೋನ್ರುಂತೋರಣ ||
ವಾಯಿಲ್ಕಾಪ್ಪಾನೇಮಣಿಕ್ಕದವಂತಾಳ್ತಿಱವಾ |
ಯಾಯರ್ಶಿಱುಮಿಯರೋಮುಕ್ಕಱೈಪಱೈ ||
ಮಾಯನ್ಮಣಿವಣ್ಣನ್ನೆನ್ನಲೇವಾಯ್ನೇರ್ನ್ದಾನ್ |
ತೂಯೋಮಾಯ್ವನ್ದೋನ್ತುಯಿಲೆೞಪ್ಪಾಡುವಾನ್ ||
ವಾಯಾನ್ಮುನ್ನಮುನ್ನಮಾತ್ತಾದೇಯಮ್ಮಾನೀ |
ನೇಯನಿಲೈಕ್ಕದವ್ವನೀಕ್ಕೇಲೋರೆಂಬಾವಾಯ್ || ... ||೧೬||

ಪ್ರತಿಪದಾರ್ಥ.

ನಾಯಕನಾಯ್‌ನಿನ್ರ—ನಮಗೆಲ್ಲಾ ನಾಯಕನಾಗಿ ನಿಂತ
ನಂದಗೋಪನುಡೈಯ—ಶ್ರೀನಂದಗೋಪನ
ಕೋಯಿಲ್ಕಾಪ್ಪಾನೇ—ಅರಮನೆಯನ್ನು ಕಾಯುವವ[ನೇ
ಕೊಡಿತ್ತೋನ್ರುಂ—ಧ್ವಜಪಟಗಳು ಬೆಳಗುವ
ತೋರಣವಾಯಿಲ್‌ಕಾಪ್ಪಾನೇ—ತೋರಣಂಗಳು ಕಟ್ಟಿರುವ ಬಾಗಿಲನ್ನು ಕಾಯುವವನೇ
ಮಣಿಕ್ಕದವಂ—ಸುಂದರವಾದ ಬಾಗಿಲು ವಾಡದ
ತಾಳ್ತಿಱವಾಯ್—ತಾಪಾಳನ್ನು ತೆಗೆ
ಆಯರ್—ಮುಗ್ಧರಾದ ಗೋಪಾಲರ
ಶಿಱುಮಿಯರೋಮುಕ್ಕು—ಬಾಲೆಯರಾದ ನಮಗೆ
ಅಱೈಪಱೈ—ಶಬ್ದಮಾಡುವ ಪಟಹವನ್ನು (ಇಷ್ಟಾರ್ಥವನ್ನು)
ಮಾಯನ್‌ಮಣಿವಣ್ಣನ್—ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾದ ನೀಲಮೇಘಶ್ಯಾಮನು
ನೆನ್ನಲೇವಾಯ್ ನೇರ್ನ್ದಾನ್—ನೆನ್ನೆಯೇ ಕೊಡುವುದಾಗಿ ವಾಗ್ದಾನಮಾಡಿದಾನೆ
ತೂಯೋಮಾಯ್‌ವನ್ದೋಂ—(ಪ್ರಯೋಜನಾಂತರಾಪೇಕ್ಷೆಯಿಲ್ಲದೆ) ಶುದ್ಧಮನಸ್ಕರಾಗಿ ಬಂದೆವು
ತುಯಿಲೆೞಪ್ಪಾಡುವಾನ್—ಸುಪ್ರಭಾತವನ್ನು ಹಾಡುವುದಕ್ಕೋಸ್ಕರ
ವಾಯಾಲ್—ನಿನ್ನ ಬಾಯಿಂದ
ಮುನ್ನಮುನ್ನಮಾತ್ತಾದೇ—ಮೊಟ್ಟಮೊದಲು ತಡೆಯದೆ
ಅಮ್ಮಾನೀ—ನಾಯಕನಾದ ನೀನು
ನೇಯ—ಪ್ರೀತಿಯಾಗಿ, ಅನುಕೂಲನಾಗಿ
ನಿಲೈಕ್ಕದವ್ವನೀಕ್ಕು—ಭದ್ರವಾದ ಬಾಗಿಲನ್ನು ತೆಗೆ
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ, ಆಯ್—ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

“ನಮಗೆಲ್ಲಾ ನಾಯಕನಾದ ಆ ಶ್ರೀನಂದಗೋಪನ ಅರಮನೆಯ ದ್ವಾರಪಾಲಕನೇ, ನಮಗೆ ಒಳಗೆ ಹೋಗಲು ಅಪ್ಪಣೆಯನ್ನು ಕೊಡು” ಎಂದು ಹೇಳಿ, ಅವನ ಅನುಮತಿಯನ್ನು ಪಡೆದನಂತರ ತೋರಣದ ಬಾಗಿಲಹತ್ತಿರ ಹೋಗಿ—ಎಲೈ ಧ್ವಜಂಗಳುಳ್ಳ ತೋರಣ ಬಾಗಿಲಿನ ದ್ವಾರಪಾಲಕನೇ, ಸುಂದರವಾದ ಬಾಗಿಲು ವಾಡದ ತಾಪಾಳನ್ನು ತೆಗೆ ; ಮುಗ್ಧ ಗೋಪಾಲರ ಬಾಲೆಯರಾದ ನಮಗೆ ಶಬ್ದಮಾಡುವ ಪಟಹವನ್ನು (ಅಪೇಕ್ಷಿತಂಗಳನ್ನು) ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾಗಿಯೂ ನೀಲಮೇಘಶ್ಯಾಮನಾಗಿಯೂ [illegible] ಸ್ವಾಮಿಯು ನೆನ್ನೆಯೇ ಕೊಡುವುದಾಗಿ ವಾಗ್ದಾನಮಾಡಿದಾನೆ. ಪ್ರಯೋಜನಾಂತರಾಪೇಕ್ಷೆಯಿಲ್ಲದೆ ಶುದ್ಧಮನಸ್ಕರಾಗಿ ಸ್ವಾಮಿಗೆ ಸುಪ್ರಭಾತವನ್ನು ಹಾಡಲು ಬಂದಿದೇವೆ ; ಎಲೈ ನಾಯಕನೇ, ನೀನು ನಿನ್ನ ಬಾಯಿಂದ ಯಾವ ತಡೆಯನ್ನೂ ಮಾಡದೆ ನಮಗೆ ಅನುಕೂಲನಾಗಿ, ಭದ್ರವಾದ ಈ ಬಾಗಿಲು ವಾಡವನ್ನು ತೆಗೆ ; ಆಗ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ತಾವೇ ಶೇಷಿತ್ವಕಾಷ್ಠೆಯಲ್ಲಿ ನಿಂತಿರುವ ಆಚಾರ್ಯರ ಸಂಬಂಧವನ್ನು ಉಂಟುಮಾಡುವರ ಘಟಕನೆ, ಮತ್ತು ಆಚಾರ್ಯ ಪ್ರಾವಣ್ಯವನ್ನು ಸೂಚಿಸುವ ತಿರುಮಂತ್ರಾರ್ಥದ ವಿಚಾರಂಗಳನ್ನು ತನ್ನ ಸದುಪದೇಶದಿಂದ ನಮಗಳಿಗೆ ವಿಶದೀಕರಿಸಿ ರಕ್ಷಿಸುವವನೇ, ಶ್ಲಾಘ್ಯವಾದ ಕೇವಲಾತ್ಮಸ್ವರೂಪಾನುಭವವನ್ನೂ ಅದರ ಮೂಲಕ ಬರುವ ಸ್ವಾತಂತ್ರ್ಯ ಪ್ರವೃತ್ತಿಯನ್ನೂ ನಿವೃತ್ತಿಮಾಡಿ ಕೃಪೆಮಾಡಬೇಕು. ಸಾಕ್ಷಾನ್ನಾರಾಯಣನೇ ಉಪಾಯೋಪೇಯನೆಂದು ಅಧ್ಯವಸಾಯಮಾಡಿಕೊಂಡಿರುವ ವಂಶದಲ್ಲಿ ಹುಟ್ಟಿ ಅನನ್ಯಾರ್ಹಶೇಷರಾದ ನಮಗಳಿಗೆ ಆಶ್ರಿತ ವಾತ್ಸಲ್ಯಪೂರ್ಣನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯು ನಮ್ಮ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ನೆರವೇರಿಸಿ ಕೊಡುವುದಾಗಿ ಪೂರ್ವದಲ್ಲಿಯೇ ಭಗವದ್ಗೀತಾದಿಗ್ರಂಥಗಳಲ್ಲಿ ಹೇಳಿರುವನು; ಆದಕಾರಣ ಪ್ರಯೋಜನಾಂತರದಲ್ಲಿ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆ ಅವನಿಗೆ ಸುಪ್ರಭಾತಸೇವೆಯನ್ನು ಕೊಂಡಾಡುವುದಕ್ಕೋಸ್ಕರ ಇಲ್ಲಿ ಬಂದು ನಿಂತಿದೇವೆ. ನಮಗಳಿಗೆಲ್ಲಾ ಘಟಕನಾಗಿಯೂ ಮುಖಂಡನಾಗಿಯೂ ಇರುವ ನೀನು ಮೊಟ್ಟಮೊದಲೇ ಯಾವ ನಿಷೇಧವನ್ನೂ ಮಾಡದೆ ನಮಗೆ ಅನುಕೂಲನಾಗಿರಬೇಕು. ಸ್ವರೂಪವೈಲಕ್ಷಣ್ಯವನ್ನು ಮರೆಸದೆ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯ ಸೇವೆಯನ್ನು ನೀನು ಸಕಾಲದಲ್ಲಿ ಮಾಡಿಸಿದರೆ, ನಮ್ಮ ಈ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

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16. "Revered brother! who canst ably introduce us to our preceptor that stands forth as a *saviour* (addressing a trusted and beloved disciple of the Achárya,), and thou protector! (turning to another disciple,) a great proficient in the sacred mysteries, that canst explain by thy sound teaching the great truths imbedded in the "*Tirumantra,*" be pleased to favour us with so much light that we may give up as transcient the mere act of *enjoying the soul,* though excellent in itself, and the false position of the *independence* secured thereby. To us who trace our descent to noble birth, and who have therefore taken shelter with Him as the sole end and aim of *salvation,* the Lord Srikrishna has been kind enough to already promise, in Gita and other sacred writings, that He would be graciously pleased to fulfil our desires. Hence we have come here to sing hymns of prayer during morning service, and with no other purpose. As our leader and guide, we have to request thee not to throw any obstacles on our humble efforts, but to cooperate with us. If thou condescend to secure for us in this opportune hour the glorious *presence* of Lord Srikrishna by removing the veil of ignorance that usually obscures our true nature, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences." Thus added the Bhágavatás.

ಅಂಬರಮೇತಣ್ಣೀರೇಶೋಱೇಯಱಂಶೆಯ್ಯುಂ |
ಎಂಬೆರುಮಾನನ್ದಗೋಪಾಲಾವೆೞುನ್ದಿರಾಯ್ ॥
ಕೊಂಬನಾರ್ಕ್ಕೆಲ್ಲಾಂಕೊೞುನ್ದೇಕುಲವಿಳಕ್ಕೇ |
ಯೆಂಬೆರುಮಾಟ್ಟಿಯಶೋದಾಯಱಿವುಱಾ ॥
ಯಂಬರಮೂಡಱುತ್ತೋಙ್ಗಿಯುಲಕಳನ್ದ |
ವುಂಬರ್ಕೋಮಾನೇಯುಱಙ್ಗಾದೆೞುನ್ದಿರಾಯ್ ॥
ಶೆಂಪೊರ್ಕೞಲಡಿಚ್ಚೆಲ್ವಾಬಲದೇವಾ |
ವುಂಬಿಯುನೀಯುಮುಱಙ್ಗೇಲೋರೆಂಪಾವಾಯ್ ॥ ... ॥೧೭॥

ಪ್ರತಿಪದಾರ್ಥ.

ಅಂಬರಮೇ—ವಸ್ತ್ರಗಳೂ
ತಣ್ಣೀರೇ—ಪಾನೀಯಗಳೂ
ಶೋಱೇ—ಅನ್ನವೂ
ಅಱಂಶೆಯ್ಯುಂ—ಇವುಗಳನ್ನು ಧರ್ಮಾರ್ಥವಾಗಿ ಕೊಡುವ
ಎಂಬೆರುಮಾನ್—ನಮಗಳಿಗೆ ಸ್ವಾಮಿಯಾದ
ನನ್ದಗೋಪಾಲಾ—ಶ್ರೀನಂದಗೋಪನೇ
ಎೞುನ್ದಿರಾಯ್—ಎಚ್ಚರಗೊಳ್ಳಬೇಕು
ಕೊಂಬನಾರ್ಕ್ಕೆಲ್ಲಾಂ—ಸ್ತ್ರೀಯರುಗಳಿಗೆಲ್ಲಾ
ಕೊೞುನ್ದೇ—ಶ್ರೇಷ್ಠಳೇ
ಕುಲವಿಳಕ್ಕೇ—ಗೋಪಾಲಕರ ಕುಲಕ್ಕೆ ದೀಪ ಪ್ರಾಯಳೇ
ಎಂಬೆರುಮಾಟ್ಟಿ—ನಮ್ಮಗೆ ! ಸ್ವಾಮಿನಿಯಾದ
ಯಶೋದಾಯ್—ಯಶೋದಾದೇವಿಯೇ
ಅಱಿವುಱಾಯ್—ಎಚ್ಚರಗೊಳು
ಅಂಬರಂಊಡಱುತ್ತು—ಆಕಾಶವನ್ನೆಲ್ಲಾ ಭೇದಿಸಿ
ಓಙ್ಗಿ ಉಲಕಳನ್ದ—ಬೆಳೆದು ತ್ರಿಲೋಕವನ್ನು ಅಳೆದ
ಉಂಬರ್ಕೋಮಾನೇ—ದೇವಾದಿದೇವನೇ
ಉಱಙ್ಗಾದು—ನಿದ್ರೆಮಾಡದೆ
ಎೞುನ್ದಿರಾಯ್—ಎಚ್ಚರಗೊಳ್ಳಬೇಕು
ಶೆಂಪೊರ್ಕೞಲಡಿ—ಹೊಂಬಣ್ಣದ ಸುಂದರವಾದ ಅನ್ದುಗೆ (ಮಂಜೀರ) ವುಳ್ಳ
ಶೆಲ್ವಾಬಲದೇವಾ—ಶ್ರೀಮನ್ತನಾದ ಬಲದೇವನೇ
ಉಂಬಿಯುಂ ನೀಯುಂ—ನೀನೂ ನಿನ್ನ ತಮ್ಮನೂ
ಉಱಙ್ಗೇಲ್—ನಿದ್ರೆಮಾಡದೆ ಏಳಬೇಕುಂ (ಹಾಗೆ ಮಾಡಿದರೆ)
ಓರ್—ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆಱವೇಱುವುದು.

ತಾತ್ಪರ್ಯ.

ವಸ್ತ್ರಗಳೂ, ಪಾನೀಯಗಳೂ, ಅನ್ನಾದಿಗಳೂ, ಇವುಗಳನ್ನು ದೀನಾನಾಥರಿಗೆ ಧರ್ಮಾರ್ಥವಾಗಿ ಕೊಡುವಂಥಾ ಸ್ವಾಮಿಯಾದ ಶ್ರೀನನ್ದಗೋಪನೇ, ಎಚ್ಚರಗೊಳ್ಳಬೇಕು. ಸ್ತ್ರೀಯರುಗಳಲ್ಲೆಲ್ಲಾ ಶ್ರೇಷ್ಠಳೇ, ಗೋಪಾಲಕರ ಕುಲಕ್ಕೆ ದೀಪ ಪ್ರಾಯಳೇ, ಮತ್ತು ನಮಗೆ ಸ್ವಾಮಿನಿಯಾದ ಯಶೋದಾದೇವಿಯೇ, ಎಚ್ಚರಗೊಳ್ಳು. ಆಕಾಶವನ್ನೆಲ್ಲಾ ಭೇದಿಸಿ ಏಕಾಕಾರವಾಗಿ ಬೆಳೆದು ತ್ರಿಲೋಕವನ್ನೆಲ್ಲಾ ತ್ರಿವಿಕ್ರಮಾವತಾರದಲ್ಲಿ ಅಳೆದ ದೇವಾದಿದೇವನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯೇ, ನಿದ್ರೆಮಾಡದೆ ಪ್ರಬುದ್ಧನಾಗಬೇಕು. ಹೊಂಬಣ್ಣದ ಸುಂದರವಾದ ಮಂಜೀರವುಳ್ಳ ಶ್ರೀಮನ್ತನಾದ ಬಲದೇವನೇ, ನೀನೂ ನಿನ್ನ ತಮ್ಮನೂ ನಿದ್ರೆಮಾಡದೆ ಏಳಬೇಕು. ಹಾಗೆ ಮಾಡಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇಱುವುದು

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಸರ್ವೇಶ್ವರನ ಕೃಪಾವಲೋಕನವನ್ನೂ, ತದ್ವರ್ಧಕವಾದ ಭೋಕ್ತೃತ್ವ ಬುದ್ಧಿ ನಿವೃತ್ತಿಯನ್ನೂ, ಅದಕ್ಕೆ ಹೇತುವಾದ ಕೈಂಕರ್ಯವೃತ್ತಿಯನ್ನೂ ಶಿಷ್ಯರಾದ ನಮಗೆ ಸ್ವಯಂ ಪುರುಷಾರ್ಥವಾಗಿ ಕೃಪೆಮಾಡುವಂಥವರಾಗಿಯೂ ಇರುವ ಆಚಾರ್ಯರೇ, ನೀವು ಪ್ರಬುದ್ಧರಾಗಬೇಕು. ಸಂಸಾರಿಗಳ ಅಭಿಮಾನಕ್ಕೆ ಅನುರೂಪವಾಗಿ ಶ್ರಿಯಃಪತಿಯು ಏರ್ಪಡಿಸಿರುವ ತಾರಕಾದಿ ಮಂತ್ರಗಳೆಲ್ಲಾ ಶ್ರೇಷ್ಠವಾಗಿಯೂ, ಪ್ರಪನ್ನಜನಗೋಷ್ಠಿಗೆ ದೀಪಪ್ರಾಯವಾಗಿಯೂ, ನಮಗಳಿಗೆಲ್ಲಾ ನಿರುಪಾಧಿಕಪುರುಷಕಾರರೂಪವಾಗಿ ಸಕಲ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ಕೊಡುವುದಾಗಿಯೂ ಇರುವ ತಿರುಮಂತ್ರವೇ! ನಿನ್ನ ಅತಿಶಯವಾದ ಅರ್ಥವು ನಮ್ಮ ಅಲ್ಪಬುದ್ಧಿಗೆ ಗೋಚರವಾಗುವಂತೆ ಕೃಪೆಮಾಡಬೇಕು. ನಿರೀಶ್ವರವಾದಿಗಳು ನಿರ್ಮೂಲವಾಗಿ ನಾಶವಾಗುವಂತೆ ತನ್ನ ಸ್ವರೂಪವು ಏಕಾಕಾರದಿಂದ ಅಭಿವೃದ್ಧವಾಗಲು, ಈ ಲೀಲಾವಿಭೂತಿಯೆಲ್ಲವನ್ನೂ ಅಳೆದ ನಿತ್ಯಸೂರಿನಿರ್ವಾಹಕನಾದ ಪುರುಷೋತ್ತಮನೇ, ಅನಾದ್ಯವಿದ್ಯಾ ತಮಸ್ಸಿನಲ್ಲಿ ಮುಳುಗಿ ಸಂಕಟಪಡುವ ನಮ್ಮಗಳ ಮೋಹವನ್ನು ಹೋಗಲಾಡಿಸಿ ಯೋಗನಿದ್ರೆಯಿಂದ ಪ್ರಬುದ್ಧನಾಗು. ಸ್ವಶೇಷತ್ವದಲ್ಲಿ ಭಗವಚ್ಛೇಷತ್ವವು ಅಂತರ್ಗತವಾಗುವಹಾಗೆ ಬಿಜಯಮಾಡಿರುವ ಬಲದೇವನೇ, ನಿನಗೆ ಭವ್ಯನಾದ ಶ್ರೀಕೃಷ್ಣನೂ ಅವನಿಗೆ ಭವ್ಯನಾದ ನೀನೂ—ನೀವಿಬ್ಬರೂ ನಿದ್ರೆಯಿಂದ ಪ್ರಬುದ್ಧರಾಗಿ ನಮ್ಮಮೇಲೆ ಕೃಪೆಮಾಡಿ ಕಟಾಕ್ಷಿಸಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

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17. "O revered preceptor, who hast secured us, thy faithful disciples, (1) the Kind and Gracious Look of the Almighty, (2) the removal of all vanity engendered in our minds consequent upon the bestowal of such a Grace, (3) and the honourable service we are able to offer to the Supreme Being—these three as our inestimable aims, and who hast all along taken up the position of our *Saviour*, be pleased to wake up." "O Thou, sacred *Tirumantra*, (addressing the eight-syllabled *mantra* styled *Astâkshara*) most beloved unto our preceptor as a wife, that hast fitly become the chief of all the mantrâs that have been held sacred and most suitable according to the special needs and aspirations of human beings of different shades of intellectual progress, and the guiding light to all faithful devotees of unflinching loyalty to the Great Being! Thou art the giver of all gifts and the fulfiller of all aspirations! we humbly approach thee, to be blessed with that true and esoteric *light* from thee which may shew us, poor minds, the way leading unto righteousness." O Thou, Great Being, (turning towards the Almighty Lord) That hast measured all the worlds with Thy Feet, so that Thy Glory and Presence may be felt all over, so much so that even men of *sceptical* minds may change their materialistic views and bend their minds toward Thee for Grace and Salvation! O Director of eternal beings, be graciously pleased to wake up from Thy conscious sleep, and to bestow on us enough of light and grace to remove the veil of ignorance and illusion that had surrounded and enveloped our nature from time immemorial." O Baladêva, the incarnation of the thousand-hooded serpent, *Ananta*, who art subservient to Srikrishna, (Who in His turn obeys thy commands,) if both should graciously condescend to direct your attention towards us, your devotees, and bestow on us your light and grace, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences.

ಉನ್ದುಮದಕಳಿಱ್ಱನೋಡಾದತೋಳ್ವಲಿಯ |
ನನ್ದಗೋಪಾಲನ್ಮರುಮಕಳೇನಪ್ಪಿನ್ನಾಯ್ ||
ಕನ್ದಙ್ಗಮೞುಙ್ಗುೞಲೀಕಡೈತ್ತಿಱವಾಯ್ |
ವನ್ದೆಙ್ಗುಙ್ಗೋೞಿಯೞೈತ್ತನಕಾಣ್ಮಾದವಿ ||
ಪ್ಪನ್ದನ್ಮೇಲ್ಪಲ್ಕಾಲ್ಕುಯಿಲಿನಙ್ಗಳ್ಕೂವಿನಕಾಣ್ ||
ಪನ್ದಾರ್ವಿರಲಿಯುನ್ಮೈತ್ತುನನ್ಪೇರ್ಪಾಡ |
ಚ್ಚೆನ್ದಾಮರೈಕ್ಕೈಯಾಲ್ಶೀರಾರ್ವಳೈಯೊಲಿಪ್ಪ |
ವನ್ದುತಿಱವಾಯ್ಮಕಿೞ್ನ್ದೇಲೋರೆಂಪಾವಾಯ್ ... ||೧೮||

ಪ್ರತಿಪದಾರ್ಥ-

ಉನ್ದುಮದ–ಸ್ರವಿಸುವ ಮದಜಲವುಳ್ಳ
ಕಳಿಱ್ಱಿನ್–ಗಜರಾಜನಂತೆ ಬಲಿಷ್ಠನಾದಂಥ
ಓಡಾದ ತೋಳ್ವಲಿಯನ್–ಶತ್ರುಗಳನ್ನು ನೋಡಿ ಹಿಂತೆಗೆಯದೆ ಎದುರಿಸುವ ಭುಜಬಲವುಳ್ಳಂಥಾ
ನನ್ದಗೋಪಾಲನ್–ಶ್ರೀನನ್ದಗೋಪನ
ಮರುಮಕಳೇ ನಪ್ಪಿನ್ನಾಯ್–ಸೊಸೆಯಾದ ನೀಳಾದೇವಿಯೇ
ಕನ್ದಂಕಮೞುಂ–ಪರಿಮಳವನ್ನು ಬೀಸುವ
ಕುೞಲೀ–ಕುಂತಲಗಳುಳ್ಳವಳೇ
ಕಡೈತ್ತಿಱವಾಯ್–ಬಾಗಿಲನ್ನು ತೆಗೆ
ವನ್ದೆಙ್ಗುಂ–ನಾಲ್ಕು ಕಡೆಯಿಂದಲೂ ಸುತ್ತಿಕ್ಕೊಂಡು
ಕೋೞಿ ಅೞೈತ್ತನಕಾಣ್–ಕೋೞಿಗಳೂ ಕೂಗುತ್ತವೆ
ಮಾದವಿ–ಮಾಧವೀಲತೆಯ
ಪನ್ದಲ್ಮೇಲ್–ಚಪ್ಪರದಮೇಲೆ
ಪಲ್ಕಾಲ್–ಅನೇಕಾವರ್ತಿ
ಕುಯಿಲ್ ಇನಙ್ಗಳ್–ಕೋಗಿಲೆಗಳ ಸಮೂಹಂಗಳು
ಕೂವಿನಕಾಣ್–ಕೂಗುತ್ತವೆ
ಪನ್ದಾರ್ವಿರಲಿ–ಕಂತುಕದಿಂದ ಶೋಭಿಸುವ ಬೆರಳುಳ್ಳವಳೇ
ಉನ್ಮೈತ್ತುನನ್–ನಿನ್ನ ಕಾಂತನ (ಶ್ರೀಕೃಷ್ಣನ)
ಪೇರ್ಪಾಡ–ದಿವ್ಯನಾಮಂಗಳನ್ನು ಸಂಕೀರ್ತನೆಮಾಡಲು
ಶೆನ್ದಾಮರೈಕ್ಕೈಯಾಲ್–ಕೆಂದಾವರೆಯಂತೆ ಮನೋಹರವಾದ ಹಸ್ತದಿಂದ
ಶೀರಾರ್ವಳೈ–ಸುಂದರ ತೋಳ್ಬಳೆಗಳು
ಒಲಿಪ್ಪ–ಶಬ್ದವಾಗುವಹಾಗೆ
ವನ್ದುತಿಱವಾಯ್–ಬನ್ದು ಬಾಗಿಲನ್ನು ತೆಗೆ
ಮಕಿೞ್ನ್ದು–ಸಂತೋಷಿಸಿ
ಏಲ್, ಓರ್–ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ–ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್–ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ಸ್ರವಿಸುವ ಮದಜಲವುಳ್ಳ ಗಜರಾಜನಂತೆ ಬಲಿಷ್ಠನಾದಂಥವನಾಗಿಯೂ, ಶತ್ರುಗಳನ್ನು ಕಂಡು ಹಿಂತೆಗೆಯದೆ ಎದುರಿಸತಕ್ಕ ಭುಜಬಲವುಳ್ಳಂಥವನಾಗಿಯೂ ಇರುವ ಶ್ರೀನನ್ದಗೋಪನ ಸೊಸೆಯಾದ ನೀಳಾದೇವಿಯೇ, ಸುಗಂಧಪರಿಮಳಪ್ರವಾಹವನ್ನು ಬೀಸುವ ಕುಂತಲಗಳುಳ್ಳವಳೇ, ನಾಲ್ಕುಕಡೆಯಲ್ಲಿಯೂ ಕೋೞಿಗಳು ಕೂಗುತ್ತವೆ; ಮಾಧವೀಲತೆಯ ಚಪ್ಪರದಮೇಲೆ ಅನೇಕಾವೃತ್ತಿ ಕೋಗಿಲೆಗಳ ಸಮೂಹಂಗಳು ಕೂಗುತ್ತವೆ; ಕಂತುಕದಿಂದ ಶೋಭಿಸುವ ಬೆರಳುಳ್ಳವಳೇ, ನಿನ್ನ ಕಾಂತನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯ ದಿವ್ಯನಾಮಂಗಳನ್ನು ನಾವು ಸಂಕೀರ್ತನೆಮಾಡಲು, ನೀನು ಕೆಂದಾವರೆಯಂತೆ ಮನೋಹರವಾದ ಹಸ್ತದಿಂದ ಸುಂದರವಾದ ತೋಳ್ಬಳೆಗಳು ಶಬ್ದವಾಗುವಹಾಗೆ ನಡೆದು ಸಂತುಷ್ಟಚಿತ್ತಳಾಗಿ ಬಂದು ಬಾಗಿಲನ್ನು ತೆಗೆ. ಹಾಗೆ ನೀನು ಕೃಪೆಮಾಡಿದಲ್ಲಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಉನ್ಮಸ್ತಕವಾದ ಅಹಂಕಾರವನ್ನು ಜಯಿಸುವಂಥಾ ಜ್ಞಾನಬಲವುಳ್ಳ ಆಚಾರ್ಯನಿಗೆ ಸೊಸೆಯು ಪ್ರಾಯಳಾದ ನೀಳಾದೇವಿಯೇ, ಸರ್ವೇಶ್ವರನನ್ನು ಆಶ್ರಿತ ರಕ್ಷಣದಲ್ಲಿ ಉದ್ಯೋಗಿಸುವಂತೆ ಪ್ರೇರಿಸುವ ಲಕ್ಷ್ಮಿಯೇ, ನೀವಿಬ್ಬರ ಸನ್ನಿಧಿಯನ್ನು ನಾವು ಸೇವಿಸುವಹಾಗೆ ನಮ್ಮ ಅಜ್ಞಾನವನ್ನು ಹೋಗಲಾಡಿಸು. ಈಗ ಸತ್ವೋತ್ತರಕಾಲವಾದುದರಿಂದ ಭಾಗವತರು ಭಗವತ್ಕೈಂಕರ್ಯಕ್ಕಾಗಿ ಒಬ್ಬರನ್ನೊಬ್ಬರು ಪ್ರಬೋಧಮಾಡುವರು. ವೇದಾಂತ ಗ್ರಂಥಗಳಲ್ಲಿ ಉತ್ಕೃಷ್ಟವಾದ ಅರ್ಥವಿಶೇಷಂಗಳನ್ನು ಅನುಭವಿಸುವ ಪರಮಭಾಗವತರು ಸತ್ವವು ತಲೆಯೆತ್ತಿದ ಕಾಲದಲ್ಲಿಯೂ ಅಲ್ಲಿ ಪ್ರತಿಪಾದ್ಯನಾದ ನಿನ್ನನ್ನು ಕಾಣದೆ ಅನೇಕಾವರ್ತಿ ಮೊರೆಯಿಡುವರು. ಒಂದು ಹಸ್ತದಲ್ಲಿ ಚೇತನವರ್ಗವನ್ನೂ ಮತ್ತೊಂದು ಹಸ್ತದಲ್ಲಿ ಸರ್ವೇಶ್ವರನನ್ನೂ ಆಲಿಂಗಿಸಿಕೊಂಡಿರುವ ಲಕ್ಷ್ಮಿಯೇ! ನಿರತಿಶಯಪ್ರೇಮಾತ್ಮಕವಾದ ಜ್ಞಾನದಿಂದ ಭಗವತ್ಸಂಬಂಧಸೂಚಕವಾದ ಅನಂತರಹಸ್ಯಾರ್ಥಂಗಳು ಬೆಳಗುವಂತೆ ಸ್ವರೂಪೋಪಾಯಪುರುಷಾರ್ಥವಿರೋಧಿವಿಷಯಕವಾದ ಆಯಾ ಅಜ್ಞಾನವನ್ನು ನಿವಾರಣೆ ಮಾಡಿ ಕೃಪೆಮಾಡಬೇಕು. ಈ ನಮ್ಮ ಕೋರಿಕೆಯಂತೆ ನೀನು ಸಂತೋಷಿಸಿ ಅಪ್ಪಣೆ ಮಾಡಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯ ರೂಪವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

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18. "O Niladêvi, Consort of Krishna, daughter-in-law, as it were, of our great preceptor capable of overcoming, with the strength of his supreme knowledge, the stupendous Ahankâra (Egoity)! O Mother! that inducest thy Spouse to engage Himself in protection by affording shelter to His devotees, be pleased to remove our ignorance so that we may be worthy of doing homage before the presence of Thyself and thy Lord. The present hour being the auspicious occasion fit for worship, the Bhâgavatâs (pious devotees) are calling each other to muster strong for the purpose of offering their humble devotional services to the Lord; and the saints that are capable of realising the highest teachings found on the high pedestal of Vedânta, are invoking thee many a time, not finding thee even after the principle of *satva* has spread itself far and wide. O Goddess! holding in one hand the totality of the souls, and in the other thy very Lord Nârâyanâ, be graciously pleased to remove our ignorance coming in the way of our understanding our real nature, the true means of salvation, and the final achievement of our end; so that the occult sacred truths, which *refer to the relationship between our souls and the Supreme Being*, and which can only be known and realised by a superior and intense *love and wisdom*, may shine forth on all sides. If thou shouldst condescend to remove our ignorance in accordance with our expectations, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences."

ಕುತ್ತುವಿಳಕ್ಕೆರಿಯಕ್ಕೋಟ್ಟುಕ್ಕಾಲ್ಕಟ್ಟಿಲ್ಮೇಲ್ |
ಮೆತ್ತೆನ್ರಪಞ್ಚಶಯನತ್ತಿನ್ಮೇಲೇರಿ ‖
ಕೊತ್ತಲರ್ಪೂಙ್ಕುಳಲ್ನಪ್ಪಿನ್ನೈಕೊಙ್ಗೈಮೇಲ್ |
ವೈತ್ತುಕ್ಕಿಡನ್ದಮಲರ್ಮಾರ್ವಾ ವಾಯ್ತಿರವಾಯ್ ‖
ಮೈತ್ತಡಙ್ಗಣ್ಣಿನಾಯ್ನೀಯುನ್ಮಣಾಳನೈ |
ಯೆತ್ತನೈಪೋದುನ್ದುಯಿಲೆಳವೊಟ್ಟಾಯ್ಕಾಣ್ ‖
ಯೆತ್ತನೈಯೇಲುಂಪಿರಿವಾಱ್ಱಕಿಲ್ಲಾಯಾಲ್ |
ತತ್ತುವಮನ್ರುತಕವೇಲೋರೆಂಪಾವಾಯ್ ‖ ... ‖೧೯‖

ಪ್ರತಿಪದಾರ್ಥ.

ಕುತ್ತುವಿಳಕ್ಕು—ದೀಪಸ್ತಂಭದ ಬೆಳಕು
ಎರಿಯ—ಪ್ರಕಾಶಿಸಲು
ಕೋಟ್ಟುಕ್ಕಾಲ್—ಗಜದಂತದ ಕಾಲುಗಳುಳ್ಳ
ಕಟ್ಟಿಲ್ಮೇಲ್—ಪರ್ಯಙ್ಕದಲ್ಲಿ
ಮೆತ್ತೆನ್ರ—ಮೃದುವಾದ
ಪಞ್ಚಶಯನತ್ತಿನ್ಮೇಲ್—ಐದುಬಗೆಯ ಶಯನದಮೇಲೆ
ಏರಿ—ಆರೂಢನಾಗಿ
ಕೊತ್ತು ಅಲರ್—ಗೊಂಚಲುಗೊಂಚಲಾಗಿ ಅರಳಿರುವ
ಪೂಙ್ಕುಳಲ್—ಪುಷ್ಪಂಗಳಿಂದ ಕೂಡಿದ ಕುಂತಲಗಳುಳ್ಳ
ನಪ್ಪಿನ್ನೈಕೊಙ್ಗೈ—ನೀಳಾದೇವಿಯ ಸ್ತನಗಳನ್ನು
ಮೇಲ್ವೈತ್ತು—ತನ್ನಮೇಲೆ ಇಟ್ಟುಕೊಂಡು
ಕಿಡನ್ದ—ಶಯನಮಾಡುವ
ಮಲರ್ಮಾರ್ವಾ—ವಿಶಾಲ ವಕ್ಷಸ್ಥಳವುಳ್ಳವನೇ
ವಾಯ್ತಿರವಾಯ್—ಒಂದು ಮಾತನ್ನು ಬಾಯಿಬಿಟ್ಟು ಅಪ್ಪಣೆಕೊಡಿಸು

ಮೈತ್ತಡಙ್ಗಣ್ಣಿನಾಯ್—ಅಂಜನಾಲಂಕೃತವಾದ ವಿಶಾಲ ನೇತ್ರಳೇ (ನೀಳಾದೇವಿಯೇ)
ನೀ ಉನ್ಮಣಾಳನೈ—ನಿನ್ನ ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು
ಎತ್ತನೈಪೋದುಂ—ಸ್ವಲ್ಪ ಕಾಲವಾದರೂ
ತುಯಿಲೆಳವೊಟ್ಟಾಯ್ಕಾಣ್—ಪ್ರಬುದ್ಧನಾಗಿ ಹಾಸುಗೆಯಿಂದ ಎದ್ದು ಬರುವಹಾಗೆ ಬಿಡುವುದಿಲ್ಲವಲ್ಲ
ಎತ್ತನೈಯೇಲುಂ—ಸ್ವಲ್ಪವಾದರೂ
ಪಿರಿವು ಆಱ್ಱಕಿಲ್ಲಾಯಾಲ್—ವಿಶ್ಲೇಷವನ್ನು ಸಹಿಸಲಾರದವಳೇ
ತತ್ತುವಂ ಅನ್ರು—ನಿನ್ನ ಸ್ವರೂಪಕ್ಕೆ ಯೋಗ್ಯವಲ್ಲ
ತಕವು (ಅನ್ರು)—ನಿನ್ನ ಸ್ವಭಾವಕ್ಕೂ ತಕ್ಕುದಲ್ಲ.
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು

ತಾತ್ಪರ್ಯ.

ದೀಪಸ್ತಂಭದ ಪ್ರಕಾಶವು ನಾಲ್ಕು ಕಡೆಯಲ್ಲಿಯೂ ಬೆಳಗುತ್ತಿರಲು, ಗಜದಂತದ ಕಾಲುಗಳುಳ್ಳ ಪರ್ಯಙ್ಕದಲ್ಲಿ ಮೃದುವಾದ ಐದುವಿಧದ ಶಯನದಮೇಲೆ ಆರೂಢನಾಗಿ, ಗೊಂಚಲುಗೊಂಚಲಾಗಿ ಅರಳಿರುವ ಪುಷ್ಪಗಳಿಂದ ಕೂಡಿದ ಕುಂತಲಗಳುಳ್ಳ ನೀಳಾದೇವಿಯ ಸ್ತನಗಳನ್ನು ಮೇಲೆ ಇಟ್ಟುಕೊಂಡು ಶಯನಮಾಡುವ ವಿಶಾಲವಕ್ಷಸ್ಥಳನೇ, ನಿನ್ನ ವದನಾರವಿಂದವನ್ನು ತೆರೆದು ಒಂದು ಮಾತನ್ನು ಅಪ್ಪಣೆಕೊಡಿಸು. ಅಂಜನಾಲಂಕೃತವಿಶಾಲನೇತ್ರೆಯಾದ ನೀಳಾದೇವಿಯೇ, ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು ಸ್ವಲ್ಪಕಾಲವಾದರೂ ಪ್ರಬುದ್ಧನಾಗಿ ಹಾಸುಗೆಯಿಂದ ಎದ್ದು ಹೊರಗೆ ಬರುವಹಾಗೆ ನೀನು ಬಿಡುವುದಿಲ್ಲವಲ್ಲಾ! ಸ್ವಲ್ಪವಾದರೂ ಶ್ರೀಕೃಷ್ಣವಿಶ್ಲೇಷವನ್ನು ಸಹಿಸಲಾರದವಳೇ, ನಮಗೆ ಅವನನ್ನು ನೋಡಲು ಸ್ವಲ್ಪವಾದರೂ ಅವಕಾಶಕೊಡದಂತೆ ನೀನು ಹೀಗೆ ಮಾಡುವುದು ನಿನ್ನ ಸ್ವರೂಪಕ್ಕೆ ಅನುರೂಪವೂ ಅಲ್ಲ, ನಿನ್ನ ಸ್ವಭಾವಕ್ಕೆ ತಕ್ಕುದೂ ಅಲ್ಲ. ಆದಕಾರಣ ನಾವು ಸ್ವಾಮಿಯನ್ನು ಸೇವಿಸುವಂತೆ ನೀನು ಅವಕಾಶಕೊಟ್ಟರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

"ಸಮ್ಯಕ್ ಜ್ಞಾನವು ಪ್ರಜ್ವಲಿಸಲು ಅಹಂಕಾರಕಾರ್ಯವಾಗಿರುವ ಚತುರ್ವಿಧ ಕರ್ತೃತ್ವ:—
(೧) ಶೇಷತ್ವೇ ಕರ್ತೃತ್ವಂ—ಚೇತನನಾದ ತಾನು ಈಶ್ವರನಿಗೆ ಶೇಷಭೂತನೆಂಬ ಅಭಿಮಾನ.

(೨) ಜ್ಞಾತೃತ್ವೇಕರ್ತೃತ್ವಂ—ಉಪಾಸ್ಯನಾದ ಈಶ್ವರನನ್ನು ತಾನು ತಿಳಿಯಬಲ್ಲನೆಂಬ ಅಭಿಮಾನ. (೩) ಕರ್ತೃತ್ವೇಕರ್ತೃತ್ವಂ—ಈಶ್ವರನಿಯಾಮ್ಯನಾಗಿ ತಾನು ಮಾಡುವ ಕಾರ್ಯಗಳಲ್ಲಿ ಅಭಿಮಾನ. (೪) ಭೋಗ್ಯತ್ವೇಕರ್ತೃತ್ವಮ್—ಯಜಮಾನನಾದ ಈಶ್ವರನಿಗೆ ತಾನು ಭೋಗ್ಯವಾಗಿದೇನೆಂಬ ಅಭಿಮಾನಗಳೆಂಬ ನಾಲ್ಕು ಕಟ್ಟುಗಳಿಂದ ಚೆನ್ನಾಗಿ ಕಟ್ಟಲ್ಪಟ್ಟದ್ದಾಗಿರುವ ಈ ಲೀಲಾವಿಭೂತಿಯೆಂಬ ಪರ್ಯಂಕದಮೇಲೆ ಹಿಂದೆ ಹೇಳಲ್ಪಟ್ಟ ಕರ್ತೃತ್ವರಾಹಿತ್ಯದಿಂದ ಪಕ್ವವಾಗಿ ಬಹು ಮೃದುವಾದ ಅರ್ಥಪಂಚಕಜ್ಞಾನವುಳ್ಳ ಮುಮುಕ್ಷುಗಳ ಹೃದಯವೆಂಬ ಹಾಸುಗೆಯಮೇಲೆ ಶಯನಿಸಿಕೊಂಡಿರುವ ಸ್ವಾಮಿಯೇ! ನಿನ್ನ ವದನಾರವಿಂದವನ್ನು ತೆರೆದು ಒಂದು ಮಾತನ್ನಾದರೂ ಅಪ್ಪಣೆಕೊಡಬೇಕು"—ಹೀಗೆಂದು ಭಾಗವತರಾದ ಚೇತನರು ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಪ್ರಾರ್ಥಿಸಿದರು. ಆ ಸ್ವಾಮಿಯು ಯಾವ ಉತ್ತರವನ್ನೂ ಕೊಡದಿರುವುದನ್ನು ಕಂಡು, ಸ್ವಾಮಿಗೆ ಅತ್ಯಂತ ಪ್ರೇಮಪಾತ್ರಳಾದ ಲಕ್ಷ್ಮೀದೇವಿಯನ್ನು ಸಮೀಪಿಸಿ ಇವರು—ಎಲೈ ತಾಯೇ. ಶುದ್ಧ ಸತ್ವದಿಂದ ವಿಶೃಂಖಲವಾಗಿ ಬೆಳಗುವ ಸ್ವರೂಪ ಯಾಥಾತ್ಮ್ಯ ಜ್ಞಾನವುಳ್ಳ ಲಕ್ಷ್ಮೀದೇವಿಯೇ, ನೀನು ಸ್ವಲ್ಪವಾದರೂ ಸ್ವಾಮಿಯ ವಿಶ್ಲೇಷವನ್ನು ಸಹಿಸಲಾರೆಯಲ್ಲಾ! ಅವನನ್ನು ಸ್ವಲ್ಪ ಹೊತ್ತಾದರೂ ಬಿಟ್ಟಿರುವುದು ನಿನ್ನ ಸ್ವರೂಪವಲ್ಲವಾದುದರಿಂದ ನೀನು ಏನುಮಾಡೀಯೇ! ನಿನ್ನ ಪರವಾಗಿ ನಾವು ಪರ್ಯಾಲೋಚಿಸಿದರೆ, ನಿನ್ನಮೇಲೆ ಯಾವ ತಪ್ಪೂ ಇಲ್ಲ. ನಮ್ಮಂತಹ ಚೇತನರ ವಿಷಯವನ್ನು ಕುರಿತು ಯೋಚಿಸಿದ್ದೇಯಾದರೆ, ನಮ್ಮಗಳಿಗೆಲ್ಲಾ ಪುರುಷಕಾರಭೂತೆಯಾದ ನೀನು ಸ್ವಾಮಿಯನ್ನು ನಮ್ಮೊಡನೆ ಸೇರದಂತೆ ಮಾಡುವುದು ನಿನಗೆ ಯೋಗ್ಯವಲ್ಲ; ಆದಕಾರಣ ನೀನು ದಯವಿಟ್ಟು ನಮ್ಮೊಡನೆ ಆ ಸರ್ವಸ್ವಾಮ್ಯಪರನು ಸ್ವಲ್ಪಹೊತ್ತು ಸೇರುವಂತೆ ಉಪಕಾರಮಾಡಿದರೆ, ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು ಎಂದು ವಿಜ್ಞಾಪಿಸಿಕೊಂಡರು.

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19. "O Heavenly Father! taking rest, while thy Omniscience shines supreme, on the soft bedding of the hearts of Thy devotees, stuffed with the soft down of the knowledge of the five Truths (*Arthapanchaka Gnâna*), and spread upon the couch of the mysterious and *wonderful mundane world* (*Leelavibhuti*), supported by four legs i. e. four kinds of *agency* (due to the influence of *Ahankâra*) consisting of (1) the feeling of agency in the belief of dependance, (2) the feeling of agency in entertaining such knowledge, (3) the feeling of agency in the idea of the soul being agent, (4) the feeling of agency in the soul's uninterrupted enjoyment of the Lord; and which couch is well-jointed by four aims of life—duty, wealth, desire and liberation. O Lord! be graciously pleased to speak a kind word to us." Thus fervently prayed the devotees of the Lord. In spite of such a prayer, these Bhágavatás were not favoured with any reply. On seeing this, they thought, within themselves thus—"We have made a mistake in not proceeding unto the Lord through a proper *mediator*." They accordingly resolved on addressing Lakshmi, His Consort, their proper mediator, and said, "O Mother of all, the possessor of true and infinite knowledge and wisdom, Thou dost not bear even a slight separation from thy Spouse! yes; it is thy nature, and thou can'st not help it. While we see that Thou art not to blame in such a procedure, so far as thy interests are concerned, it is rather unfair and improper that thou, as our chief leader and mediator, shouldst not give us some opportunity to meet and have a view of our Lord; hence, if thou shouldst condescend to so arrange as to take us to His Presence and favour us with His Interview, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences."

ಮುಪ್ಪತ್ತುಮೂವರಮರರ್ಕ್ಕುಮ್ಮುನ್ಸೆನ್ಱು ।
ಕಪ್ಪನ್ತವಿರ್ಕ್ಕುಂಗಲಿಯೇತುಯಿಲೆೞಾಯ್ ॥
ಶೆಪ್ಪಮುಡೈಯಾಯ್ತ್ತಿಱಲುಡೈಯಾಯ್ಶೆಱ್ಱಾರ್ಕ್ಕು ।
ವೆಪ್ಪಂಕೊಡುಕ್ಕುಂವಿಮಲಾತುಯಿಲೆೞಾಯ್ ॥
ಶೆಪ್ಪನ್ನಮೆನ್ಮುಲೈಚ್ಚೆವ್ವಾಯ್ಚ್ಚಿಱುಮರುಙ್ಗ್ ।
ನಪ್ಪಿನ್ನೈನಙ್ಗಾಯ್ತ್ತಿರುವೇತುಯಿಲೆೞಾ ॥
ಉಕ್ಕಮುನ್ತಟ್ಟೊಳಿಯುನ್ತನ್ದುನ್ಮಣಾಳನೈ ।
ಇಪ್ಪೋದೇಯೆಮ್ಮೈನೀರಾಟ್ಟೇಲೋರೆಂಬಾವಾಯ್ ॥ ... ॥೨೦॥

ಪ್ರತಿಪದಾರ್ಥ.

ಮುಪ್ಪತ್ತುಮೂವರ್ ಅಮರರ್ಕ್ಕು—ಮುವ್ವತ್ತುಮೂರುಕೋಟಿ ದೇವತೆಗಳಿಗೆ
ಮುನ್ಶೆನ್ಱು—(ಸಂಕಟವು ಪ್ರಾಪ್ತವಾಗುವುದಕ್ಕೆ) ಮುಂಚೆಯೇ ಹೋಗಿ
ಕಪ್ಪಂತವಿರ್ಕ್ಕುಂ—ಅವರ ಭಯ ಕಂಪವನ್ನು ಹೋಗಲಾಡಿಸುವ
ಕಲಿಯೇ—ಸಮರ್ಥನೇ
ತುಯಿಲೆೞಾಯ್—ಹಾಸುಗೆಯಿಂದ ಏಳಬೇಕು
ಶೆಪ್ಪಮುಡೈಯಾಯ್—ನಿಷ್ಪಕ್ಷಪಾತಿಯೇ
ತಿಱಲುಡೈಯಾಯ್—(ದುಷ್ಟನಿಗ್ರಹಮಾಡುವ) ದುರಾಧರ್ಷವಾದ ಶಕ್ತಿ ವಿಶೇಷವುಳ್ಳವನೇ
ಶೆಱ್ಱಾರ್ಕ್ಕು—ಆಶ್ರಿತರ ಶತ್ರುಗಳಿಗೆ
ವೆಪ್ಪಂಕೊಡುಕ್ಕುಂ—ದುಃಖವನ್ನು ಉಂಟುಮಾಡುವ
ವಿಮಲಾ—ನಿರ್ಮಲನೇ
ತುಯಿಲೆೞಾಯ್—ಪ್ರಬೋಧವನ್ನು ಹೊಂದಬೇಕು.
ಶೆಪ್ಪನ್ನಮೆನ್ಮುಲೈ—ಸ್ವರ್ಣ ಕುಂಭಸ್ತನಿಯಾದ
ಶೆವ್ವಾಯ್—ಬಿಂಬೋಷ್ಠೆಯಾದ
ಶಿಱುಮರುಙ್ಗಲ್—ತನುಮಧ್ಯೆಯಾದ
ನಪ್ಪಿನ್ನೈನಙ್ಗಾಯ್—ನೀಳಾದೇವಿಯೇ
ತಿರುವೇ—ಲಕ್ಷ್ಮೀಸದೃಶಳೇ
ತುಯಿಲೆೞಾಯ್—ಪ್ರಬೋಧವನ್ನು ಹೊಂದು
ಉಕ್ಕಮುಂ—ಆಲವಟ್ಟವೂ
ತಟ್ಟೊಳಿಯುಂ—ದರ್ಪಣವೂ
ತನ್ದು—ಇವೆರಡನ್ನೂ ತಂದುಕೊಟ್ಟು
ಉನ್ಮಣಾಳನೈ—ನಿನ್ನ ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು
ಇಪ್ಪೋದೇಎಮ್ಮೈ—ಈಗಲೇ ನಮ್ಮನ್ನು ಕೂಡ
ನೀರಾಟ್ಟು—ಮಂಗಳಸ್ನಾನ ಮಾಡಿಸಲಾಗಿ
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆಱವೇಱುವುದು.

ತಾತ್ಪರ್ಯ.

ನಿನ್ನ ಮುವ್ವತ್ತುಮೂರುಕೋಟಿ ದೇವತೆಗಳಿಗೆ ಸಂಕಟವು ಪ್ರಾಪ್ತವಾಗುವುದಕ್ಕೆ ಮುಂಚೆಯೇ ಹೋಗಿ ಅವರ ಕಷ್ಟವನ್ನು ಹೋಗಲಾಡಿಸುವ ಸಮರ್ಥನೇ, ಹಾಸುಗೆಯಿಂದ ಏಳಬೇಕು ; ನಿಷ್ಪಕ್ಷಪಾತಿಯೇ, ದುಷ್ಟನಿಗ್ರಹಮಾಡುವ ದುರಾಧರ್ಷವಾದ ಶಕ್ತಿವಿಶೇಷವುಳ್ಳವನೇ ; ಆಶ್ರಿತರ ಶತ್ರುಗಳಿಗೆ ದುಃಖವನ್ನು ಉಂಟುಮಾಡುವ ಸ್ವಾಮಿಯೇ, ನಿರ್ಮಲನೇ, ಪ್ರಬೋಧವನ್ನು ಹೊಂದಬೇಕು. ಸ್ವರ್ಣ ಕುಂಭಸ್ತನವಿಶಿಷ್ಟಳಾಗಿಯೂ, ಬಿಂಬೋಷ್ಠೆಯಾಗಿಯೂ ತನುಮಧ್ಯಳಾಗಿಯೂ ಇರುವ ನೀಳಾದೇವಿಯೇ, ಲಕ್ಷ್ಮೀಸದೃಶಳೇ, ಪ್ರಬೋಧವನ್ನು ಹೊಂದು. ಆಲವಟ್ಟವನ್ನೂ ದರ್ಪಣವನ್ನೂ ತಂದುಕೊಟ್ಟು ನಿನ್ನ ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನೂ ನಮ್ಮನ್ನೂ ಈಗಲೇ ನೀನು ಮಂಗಳಸ್ನಾನ ಮಾಡಿಸಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

“ಅಸಂಖ್ಯಾತರಾಗಿಯೂ ಜ್ಞಾನಸಂಕೋಚರಹಿತರಾಗಿಯೂ ಇರುವ ತನ್ನ ಭಕ್ತರಾದ ಚೇತನರಿಗೆ ಪ್ರಕೃತಿಸಂಬಂಧದಿಂದ ಬರಬಹುದಾದ ಜ್ಞಾನಸಂಕೋಚಭೀತಿಯನ್ನು ಮೊದಲೇ ನಿವಾರಣಮಾಡುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳ ಸರ್ವೇಶ್ವರನೇ, ನೀನು ಪ್ರಬುದ್ಧನಾಗಿ ನಮಗೆ ದರ್ಶನವನ್ನು ಕೊಡಬೇಕು. ನಿಷ್ಪಕ್ಷಪಾತಿಯಾದ ಸ್ವಾಮಿಯೇ, ಅನಾಶ್ರಿತರಿಗೆ ಸುಲಭನಾಗದವನೇ, ತನ್ನ ಭಕ್ತರಿಗೆ ಭಯೋತ್ಪಾದಕಂಗಳಾದ ವಿರೋಧಿಗಳನ್ನು ನಿರಸನ ಮಾಡುವ ಶುದ್ಧಸ್ವರೂಪನೇ, ಪ್ರಬುದ್ಧನಾಗಿ ನಮ್ಮನ್ನು ರಕ್ಷಿಸು.” ಹೀಗೆಂದು ಈ ಭಾಗವತರೆಲ್ಲಾ ಸೇರಿ ಮೊರೆಯಿಟ್ಟರೂ ಸ್ವಾಮಿಯು ಯಾವ ಪ್ರತ್ಯುತ್ತರವನ್ನು ಕೊಡದಿರಲು, ಇವರು ಪುರುಷಕಾರಭೂತೆಯಾದ ಮಹಾಲಕ್ಷ್ಮಿಯನ್ನು ಸಮೀಪಿಸಿ—ಭಗವದ್ವಿಷಯ ಗ್ರಾಹಕವಾಗಿಯೂ ತದ್ವಿಷಯವಿರಹಾಸಹಿಷ್ಣುವಾಗಿಯೂ ಇರುವ ಪರಮ ಭಕ್ತಿಯನ್ನುಳ್ಳಂಥಾ, ವಿಷಯಾಂತರ ವೈರಾಗ್ಯ ಸಂಪತ್ತುಳ್ಳಂಥಾ, ಪುರುಷಕಾರಭೂತೆಯಾದ ಲಕ್ಷ್ಮೀದೇವಿಯೇ, ನೀನು ಪ್ರಬುದ್ಧಳಾಗಬೇಕು. ಸ್ವಾಮಿ ಕೈಂಕರ್ಯದಲ್ಲಿ ಅಹಂಕಾರ ಮಮಕಾರ ನಿವೃತ್ತಿಯು, ಯಥಾವಸ್ಥಿತ ಸ್ವರೂಪ ಜ್ಞಾನವು, ಇವೆರಡರ ಪುರಸ್ಸರವಾಗಿ ಸರ್ವೇಶ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು ಎಚ್ಚರಗೊಳಿಸಿ, ಭವ್ಯನಾದ ಅವನನ್ನೂ ದಾಸಭೂತರಾದ ಎಮ್ಮನ್ನೂ ಈಗಲೇ ಸಂಶ್ಲೇಷಿಸುವಹಾಗೆ ನೀನು ಮಾಡಬೇಕು; ಹಾಗೆ ಮಾಡಿದರೆ ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು ಎಂದು ವಿನಯದಿಂದ ಬೇಡಿಕೊಂಡರು.

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20. “O Great Lord, capable of removing beforehand even the least fear of interruption to the continuity of the infinite knowledge (which is brought about by their contact with Prakriti,) of Thy myriads of devotees endowed by nature with infinite wisdom! be graciously pleased to wake from Thy conscious sleep, and favour us with an interview. Most Impartial Lord! inaccessible to non-devotees, but ever ready to remove all obstacles causing fear and anxiety to Thy devotees! O Pure Spirit, arise and save us all”—thus fervently prayed the devotees of the Lord. When they saw that no kind of answer was vouchsafed them, they began to reflect thus. “We seem to have adopted a wrong procedure, we should have approached Him through the proper channel—through the chief *mediator* Lakshmi, His Consort. With such a resolution they approached the presence of Lakshmi and thus addressed—“O Mother! our *mediator and saviour*, blessed with special devotion and fervour that do not allow of any other impressions being perceived by thy mind, and solely absorbed in the uninterrupted enjoyment of the Lord, be pleased to arise, and arrange to give us an interview with the Lord so that we may approach His Presence with the absence of all feelings of vanity in our devotional service to the Lord, and with the true spirit and knowledge of our nature, as His sole dependents. If thou shouldst kindly oblige us, your servants, so far, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding *communion* with the Lord and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences.

ಏಱ್ಱಕಲಙ್ಗಳೆದಿರ್ಪೊಙ್ಗಿಮೀದಳಿಪ್ಪ |
ಮಾಱ್ಱಾದೇಪಾಲ್ಶೊರಿಯುಂವಳ್ಳಪ್ಪೆರುಂಪಶುಕ್ಕ ‖
ಆಱ್ಱಪ್ಪಡೈತ್ತಾನ್ಮಗನೇಯಱಿವುಱಾ |
ಊಱ್ಱಮುಡೈಯಾಯ್ಪೆರಿಯಾಯುಲಕಿನಿ ‖
ತೋಱ್ಱಮಾಯ್ನಿನ್ಱಶುಡರೇತುಯಿಲೆೞಾಯ್ |
ಮಾಱ್ಱಾರುನಕ್ಕುವಲಿತೊಲೈನ್ದುನ್ವಾಶಱ್ಕಣ್ ‖
ಆಱ್ಱಾದುವನ್ದುನ್ನಡಿಪಣಿಯುಮಾಪೋಲೇ |
ಪೋಱ್ಱಿಯಾಂವನ್ದೋಂಪುಕೞ್ನ್ದೇಲೋರೆಂಪಾವಾಯ್ ‖ ... ‖೨೧

ಪ್ರತಿಪದಾರ್ಥ.

ಏಱ್ಱಕಲಙ್ಗಳ್—ಹಾಲುತುಂಬುವ ಕಲಶಗಳು
ಎದಿರ್ಪೊಙ್ಗಿ—ಉಬ್ಬಿ ಬಂದು
ಮೀದಳಿಪ್ಪ—ಹೊರಗೆ ಚೆಲ್ಲುವಹಾಗೆ ಆಗಲು
ಮಾಱ್ಱಾದೇ—ಎಡೆಬಿಡದೆ
ಪಾಲ್ಶೊರಿಯುಂ—ಹಾಲನ್ನು ಕಱೆಯುವ
ವಳ್ಳಲ್ ಪೆರುಂಪಶುಕ್ಕಳ್—ಸಾಧುಗಳಾದ ಒಳ್ಳೆಯ ಜಾತೀ ಹಸುಗಳನ್ನು
ಆಱ್ಱಪ್ಪಡೈತ್ತಾನ್—ಬೇಕಾದಷ್ಟುಳ್ಳ ಶ್ರೀನಂದಗೋಪನ
ಮಗನೇ—ಮಗನಾದ ಶ್ರೀಕೃಷ್ಣನೇ
ಅಱಿವುಱಾಯ್—ಪ್ರಭೋಧವನ್ನು ಹೊಂದಬೇಕು
ಊಱ್ಱಮುಡೈಯಾಯ್—ಅಪ್ರತಿಹತವಾದ ದಾರ್ಢ್ಯವುಳ್ಳವನೇ
ಪೆರಿಯಾಯ್—ಮಹಾತ್ಮನೇ
ಉಲಕಿನಿಲ್—ಲೋಕದಲ್ಲಿ
ತೋಱ್ಱಮಾಯ್ನಿನ್ಱ—ದೇದೀಪ್ಯಮಾನವಾಗಿ ನಿಂತ
ಶುಡರೇ—ತೇಜಃಪುಂಜವೇ
ತುಯಿಲೆೞಾಯ್—ಸುಖನಿದ್ರೆಯಿಂದ ಪ್ರಬುದ್ಧನಾಗು
ಮಾಱ್ಱಾರ್—ಶತ್ರುಗಳು
ಉನಕ್ಕುವಲಿತೊಲೈನ್ದು—ನಿನ್ನನ್ನುನೋಡಿ ತಮ್ಮಶಕ್ತಿ ಉಡುಗಿ
ಉನ್ ವಾಶಲ್‌ಕಣ್—ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ
ಆಱ್ಱಾದುವನ್ದು—ಅಸಮರ್ಥರಾಗಿಬಂದು
ಉನ್ನಡಿಪಣಿಯುಮಾಪೋಲೇ—ನಿನ್ನ ದಿವ್ಯಪಾದಂಗಳನ್ನು ಸೇವಿಸುವಹಾಗೆಯೇ
ಪೋಱ್ಱಿಯಾಂ—ನಾವೂ ಮಂಗಳಾಶಾಸನವನ್ನು ಮಾಡಿಕೊಂಡು
ವನ್ದೋಂ—ಆಶ್ರಯಿಸಿದೆವು
ಪುಕೞ್ನ್ದು—ಹೀಗೆ ಅವನನ್ನು ಕೊಂಡಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆಱವೇಱುವುದು.

ತಾತ್ಪರ್ಯ.

ಹಾಲು ತುಂಬುವ ಕಲಶಗಳೆಲ್ಲಾ ತುಂಬಿ ಉಬ್ಬಿಬಂದು, ಹಾಲು ಹೊರಗೆ ಚೆಲ್ಲುವಷ್ಟು ಸಮೃದ್ಧಿಯಾಗಿ ಕಱೆಯುವ ಉತ್ತಮಜಾತಿಯಾದ ಸಾಧುಗೋವುಗಳ ವಿಶೇಷಸಂಪತ್ತಿನಿಂದ ಆಢ್ಯನಾದ ಶ್ರೀನಂದಗೋಪನ ಪುತ್ರನಾದ ಶ್ರೀಕೃಷ್ಣನೇ, ಪ್ರಭೋಧವನ್ನು ಹೊಂದಬೇಕು. ಅಪ್ರತಿಹತವಾದ ದಾರ್ಢ್ಯವುಳ್ಳವನೇ, ಮಹಾತ್ಮನೇ, ಲೋಕದಲ್ಲೆಲ್ಲಾ ದೇದೀಪ್ಯಮಾನವಾಗಿ ನೆಲೆಯಾಗಿನಿಂತ ತೇಜಃಪುಂಜವೇ ! ಸುಖನಿದ್ರೆಯಿಂದ ಪ್ರಬುದ್ಧನಾಗಬೇಕು. ಶತ್ರುಗಳು ನಿನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ನೋಡಿ ತಮ್ಮ ಶಕ್ತಿಯುಡುಗಿ, ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ ದೀನರಾಗಿ ಬಂದು, ನಿನ್ನ ದಿವ್ಯ ಪಾದಂಗಳನ್ನು ಸೇವಿಸುವಹಾಗೆಯೇ, ಪ್ರಯೋಜನಾಂತರಪರರಲ್ಲದೆ ನಾವೂ ನಿನ್ನನ್ನು ಮಂಗಳಾಶಾಸನ ಮಾಡಿಕೊಳ್ಳುತ್ತ ಆಶ್ರಯಿಸಿರುತ್ತೇವೆ. ಹಾಗೆ ನಿನ್ನನ್ನು ಸಾಕ್ಷಾತ್ತಾಗಿ ನಾವು ಸೇವಿಸಿ ಕೊಂಡಾಡಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ತಾವು ಹೇಳಿದ ರಹಸ್ಯಾರ್ಥೋಪದೇಶದಿಂದ ಪರಿಪೂರ್ಣಜ್ಞಾನವನ್ನು ಹೊಂದಿದ ಶಿಷ್ಯರು ತಮಗೇನೇ (ಆಚಾರ್ಯರಿಗೆ) ಪೂರ್ವದಲ್ಲಿ ವಿಶದಪಡಿಸಿದ ಅರ್ಥಪುಷ್ಟಿಗಾಗಿ ನೂತನ ಯುಕ್ತಿಗಳನ್ನು ಉಪದೇಶಮಾಡತಕ್ಕ ಸಾಮರ್ಥ್ಯವುಳ್ಳವರಾಗಲು, ಇಂತಹ ಶಿಷ್ಯಸಂಪತ್ತನ್ನು ಕಂಡು ಸಂತೋಷಿಸಿ ಆ ರಹಸ್ಯಾರ್ಥದ ಮಹಿಮೆಯನ್ನು ಕೊಂಡಾಡುವ ಆಚಾರ್ಯರಿಗೆ ಪುತ್ರತ್ವೇನ ಭಾವಿಸಲ್ಪಡುವ ಶ್ರೀಕೃಷ್ಣನೇ, ಯೋಗನಿದ್ರೆಯಿಂದ ಪ್ರಬುದ್ಧನಾಗಬೇಕು. ಶಾಬ್ದಪ್ರಮಾಣಾದಿಗಳಿಂದ ಸಿದ್ಧನಾದವನೇ! ಅಪರಿಚ್ಛಿನ್ನ ಸ್ವರೂಪರೂಪಗುಣವಿಭೂತಿಯುಳ್ಳವನೇ, ಲೋಕದವರೆಲ್ಲಾ ಅಱಿಯುವಹಾಗೆ ಚಕ್ಷುರ್ವಿಷಯನಾಗಿ ಅವತರಿಸಿದ ತೇಜಃಪುಂಜನೇ! ರಕ್ಷಣೋದ್ಯೋಗದಲ್ಲಿ ಗಮನವನ್ನು ಕೊಡು. ಬಲಪರಾಕ್ರಮದಲ್ಲಿ ತಮಗೆ ಯಾರೂ ಸಮನಲ್ಲವೆಂದು ಅಹಂಕಾರಪಡುತ್ತಿದ್ದ ನಿನ್ನ ಲೌಕಿಕಶತ್ರುಗಳು ನಿನ್ನ ಅಸದೃಶವಾದ ಮಹಾವೀರ್ಯವನ್ನು ಕಂಡು ಶಕ್ತಿಯುಡುಗಿ ಕೊನೆಗೆ ನಿನ್ನ ದಿವ್ಯ ಪಾದಂಗಳಲ್ಲಿ ಶರಣಾಗತರಾಗುವಹಾಗೆಯೇ, ದಾಸಭೂತರಾದ ನಾವು ನಿನ್ನ ನಿರುಪಾಧಿಕ ಶೇಷಿತ್ವಕ್ಕೆ ಒಳಪಟ್ಟು ದೇಹಾತ್ಮಾಭಿಮಾನವನ್ನೂ ಸ್ವಸ್ವಾತನ್ತ್ರ್ಯವನ್ನೂ ಅನ್ಯಶೇಷತ್ವವನ್ನೂ ಸ್ವಾಧೀನಕರ್ತೃತ್ವ ಭೋಕ್ತೃತ್ವಂಗಳನ್ನೂ ಉಪಾಯೋಪೇಯಾನ್ತರಂಗಳನ್ನೂ ಬಿಟ್ಟು ನೀನೇ ಸಮಸ್ತ ಪ್ರಾಪ್ಯಪ್ರಾಪಕನೆಂದು ಶರಣಹೊಂದಿ ನಿನ್ನನ್ನು ಮಂಗಳಾಶಾಸನಮಾಡಿ ಕೊಂಡಾಡುತ್ತಿರುವೆವು. ಹಾಗೆ ಶರಣಾಗತರಾದ ನಮ್ಮನ್ನು ನೀನು ಕೃಪೆಮಾಡಿ ರಕ್ಷಿಸಿದರೆ, ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

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21. The disciples that had been initiated in the mysteries of the *holy mantras* by their spiritual preceptors, were so well instructed in the same that the revelation of *true knowledge* which they secured, has enabled them to expound the same doctrines with fresh light so as to edify even their own preceptors—so profound is the depth of meaning imbedded in the mantras, and so wise and competent were the disciples that expounded them! O Lord Srikrishna! Who art so beloved, as a *son*, unto the great teacher, who owns beings of that description as his disciples, be pleased to awake from thy conscious sleep. O great Being! whose reality is determined and proved beyond all doubt by the test of "word-inference," (ಶಬ್ದಪ್ರಮಾಣ) perception, and such other tests. Inscrutable is Thy Nature, Form, Quality, and Government. Thou Great Fountain of Light, that appeared in flesh and blood in several incarnations, so that all may have an ocular demonstration of thee, be gracious enough to extend Thy Protection to the world. Thine enemies in this mundane world, though affected at first with the vanity that they were matchless in heroism and valour, found out their mistake at the end when they opposed Thee, and took shelter with Thee at last; while we, Thy humble servants, took refuge with Thee long ago, knowing no other Saviour than Thyself, the *end and aim* of all our aspirations, lovingly submitting to Thy Noble Governmet and giving up all our mistaken ideas of independence, ever relying upon Thy mercy as our sole enjoyment and refuge, and singing Thy hymns. Shouldst Thou deign to extend Thy Grace and protect us, Thy humble devotees, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding *communion* with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, and other excellences.

ಅಙ್ಗಣ್ಮಾಞಾಲತ್ತರಶರಭಿಮಾನ |
ಪಙ್ಗಮಾಯ್ವನ್ದುನಿನ್ಪಳ್ಳಿಕ್ಕಟ್ಟಿಱ್ಕೀೞೇ ॥
ಶಙ್ಗಮಿರುಪ್ಪಾರ್ಪೋಲ್ವನ್ದುತಲೈಪ್ಪೆಯ್ದೋಂ |
ಕಿಙ್ಕಿಣಿವಾಯ್ಚ್ಚೆಯ್ದತಾಮರೈಪ್ಪೂಪ್ಪೋಲೇ ॥
ಶೆಙ್ಗಣ್ಶಿಱುಚ್ಚಿಱಿದೇಯೆಮ್ಮೇಲ್ವಿೞಿಯಾವೋ |
ತಿಙ್ಗಳುಮಾದಿತ್ತಿಯನುಮೆೞುನ್ದಾಪ್ಪೋಲ್ ॥
ಅಙ್ಗಣಿರಣ್ಡುಙ್ಕೊಣ್ಡೆಙ್ಗಣ್ಮೇನೋಕ್ಕುದಿಯೇ |
ಎಙ್ಗಣ್ಮೇಶಾಪಮಿೞಿನ್ದೇಲೋರೆಂಪಾವಾಯ್ ॥ .. ॥೨೨॥

ಪ್ರತಿಪದಾರ್ಥ.

ಅಙ್ಗಣ್ಮಾಞಾಲತ್ತು—ರಮ್ಯವಾಗಿಯೂ ವಿಶಾಲವಾಗಿಯೂ ಇರುವ ಭೂಮಿಯಲ್ಲಿ
ಅರಶರ್—ಶತ್ರುರಾಜರು
ಅಭಿಮಾನಭಙ್ಗಮಾಯ್—ತಮಗೆ ಸಮಾನರು ಯಾರೂ ಇಲ್ಲವೆಂಬಗರ್ವವನ್ನು ಬಿಟ್ಟು
ವನ್ದು—ಬಂದು
ನಿನ್ಪಳ್ಳಿಕ್ಕಟ್ಟಿಲ್ಕೀೞೇ—ನಿನ್ನ ಪರ್ಯಙ್ಕದಕೆಳಗೆ
ಶಙ್ಗಮಿರುಪ್ಪಾರ್ಪೋಲ್—ಸಂಘವಾಗಿ ನಿಂತಿರುವವರ ಹಾಗೆ
ವನ್ದುತಲೈಪ್ಪೆಯ್ದೋಂ—ಬಂದು ಸೇರಿದ್ದೇವೆ
ಕಿಙ್ಕಿಣಿವಾಯ್ ಶೆಯ್ದ—ಕಿರುಗಂಟೆಯಹಾಗೆ ಅರ್ಧ ವಿಕಸಿತವಾದ
ತಾಮರೈಪ್ಪೂಪ್ಪೋಲೇ—ತಾವರೇಹೂವಿನಹಾಗೆ (ಇರುವ)
ಶೆಙ್ಗಣ್—ಕೆಂಪಡರ್ದ ದಿವ್ಯನೇತ್ರಗಳನ್ನು
ಶಿಱುಚ್ಚಿಱಿದೇ—ಸ್ವಲ್ಪಸ್ವಲ್ಪವಾಗಿ
ಎಮ್ಮೇಲ್—ನಮ್ಮಗಳಮೇಲೆ
ವಿೞಿಯಾವೋ—ಇಟ್ಟುನೋಡಲಾಗದೋ
ತಿಙ್ಗಳುಂ, ಆದಿತ್ತಿಯನುಂ—ಚಂದ್ರನೂ ಸೂರ್ಯನೂ
ಎೞುನ್ದಾಲ್ಪೋಲ್—ಉದಯಿಸಿದಹಾಗೆ
ಅಂಕಣಿರಣ್ಡುಂಕೊಣ್ಡು—ಸುಂದರವಾದ ನೇತ್ರದ್ವಯಂಗಳಿಂದ
ಎಙ್ಗಳ್ಮೇಲ್ನೋಕ್ಕುದಿಯೇಲ್—ನಮ್ಮಮೇಲೆ ಕಟಾಕ್ಷಿಸಿದ್ದೇ ಆದರೆ
ಎಙ್ಗಳ್ಮೇಲ್ಶಾಪಂಇೞಿನ್ದು—ನಮ್ಮವ್ಯಸನವು ನೀಗಿ
ಎಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ (ಹೋಗಲು
ಎಂಪಾವೈಆಯ್—ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ತೀರ್ಗಡೆಯಾಗುವುದು

ತಾತ್ಪರ್ಯ.

ರಮ್ಯವಾಗಿಯೂ ವಿಶಾಲವಾಗಿಯೂ ಇರುವ ಈ ಭೂಮಂಡಲದಲ್ಲಿ, ತಮಗೆಸಮಾನರು ಯಾರೂ ಇಲ್ಲವೆಂಬ ಗರ್ವದಿಂದ ಮೆರೆಯುತ್ತಿದ್ದ ನಿನ್ನ ಶತ್ರುರಾಜರೆಲ್ಲಾ ಈಗ ಭಙ್ಗಪಟ್ಟು ನಿನಗೆ ಶರಣಾಗತರಾಗಿ ಬಂದು ನಿನ್ನ ಪರ್ಯಙ್ಕದಕೆಳಗೆ ಸಂಘವಾಗಿ ನಿಂತಿರುವರು; ಅನನ್ಯಪ್ರಯೋಜನರಾದ ನಾವೂ ಅವರಹಾಗೆಯೇ ನಿನ್ನ ಶರಣ ಹೊಂದಿ ಇಲ್ಲಿಗೆ ಬಂದು ನಿಂತಿದ್ದೇವೆ. ಕಿರುಗಂಟೆಯಹಾಗೆ ಅರ್ಧ ವಿಕಸಿತವಾದ ತಾವರೇಹೂವಿನಂತೆ ಮನೋಹರವಾಗಿರುವ ಕೆಂಪಡರ್ದ ನಿನ್ನ ದಿವ್ಯನೇತ್ರಂಗಳನ್ನು ಸ್ವಲ್ಪ ಸ್ವಲ್ಪವಾಗಿ ಬಿಟ್ಟುಕೊಂಡು ನಿನ್ನ ಕೃಪಾಕಟಾಕ್ಷವೀಕ್ಷಣದಿಂದ ದಾಸಭೂತರಾದ ನಮ್ಮನ್ನು ನೋಡಲಾಗದೋ ! ಚಂದ್ರನೂ ಸೂರ್ಯನೂ ಏಕಕಾಲದಲ್ಲಿ ಉದಯಿಸಿದಹಾಗೆ ಪ್ರಕಾಶಮಾನವಾಗಿರುವ ಸುಂದರವಾದ ನಿನ್ನ ನೇತ್ರದ್ವಯಂಗಳಿಂದ, ನಮ್ಮಮೇಲೆ ನಿನ್ನ ಕರುಣಾದೃಷ್ಟಿಪಾತವು ಬಿದ್ದದ್ದೇಯಾದರೆ, ನಮ್ಮ ವ್ಯಸನವೂ ಪಾಪಂಗಳೂ ನೀಗಿ, ನಾವು ಈಗ ಮಾಡುವ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಸ್ವಾಮಿಯೇ, ಈ ಭೂಮಂಡಲವೆಲ್ಲಾ ತಮಗೇಸೇರಿದ್ದೆಂದು ಅಹಂಕಾರಪಡುತ್ತಿದ್ದ ರಾಜಾಧಿರಾಜರು ಶಕ್ತಿಯುಡುಗಿ ಅಂಥಾ ಅಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ಕೊನೆಗೆ ನಿನ್ನ ಪರ್ಯಙ್ಕದ ಸಮೀಪದಲ್ಲಿ ಸಂಘಸಂಘವಾಗಿ ಶರಣಾಗತರಾಗಿರುವಹಾಗೆಯೇ ನಾವೂ ಅಹಂಕಾರ ಮಮಕಾರಾದಿಗಳನ್ನು ಬಿಟ್ಟು ನಿನ್ನನ್ನು ಆಶ್ರಯಿಸಿದೇವೆ. ಸರ್ವಲೋಕಶರಣ್ಯನಾದ ಶ್ರೀ ಕೃಷ್ಣನೇ! ನಮ್ಮ ಅಜ್ಞಾನವನ್ನು ನಿವೃತ್ತಿಮಾಡುವ ನಿನ್ನ ಕಟಾಕ್ಷವು ಯಾವಾಗ ನಮ್ಮ ಮೇಲೆ ಬೀಳುವುದೋ ಎಂದು ಕಾದುಕೊಂಡಿರುವೆವು; ಆದಕಾರಣ ನಿನ್ನ ಕೃಪಾಕಟಾಕ್ಷವು ಕೊಂಚಕೊಂಚವಾಗಿಯೇ ಬೀಳಲಿ. ಹಾಗೆ ನಿನ್ನ ಕೃಪೆಗೆ ನಾವು ಪಾತ್ರರಾದಲ್ಲಿ, ನಮ್ಮ ದೇಹಾತ್ಮಾಭಿಮಾನವು ನೀಗುವುದು, ಶೇಷತ್ವಜ್ಞಾನವು ಪ್ರಾಪ್ತಿಯಾಗುವುದು, ಉಪಾಯಾಂತರ ತ್ಯಾಗವು ಉಂಟಾಗುವುದು, ತದನಂತರ ಸ್ವವ್ಯಾಪಾರದಲ್ಲಿ ಸ್ವಾಧೀನ ಕರ್ತೃತ್ವಜ್ಞಾನವು ನಿವೃತ್ತವಾಗುವುದು, ತರುವಾಯ ಸರ್ವೇಶ್ವರನಾದ ನಿನ್ನ ಕಲ್ಯಾಣಗುಣಾನುಭವವು ಉಂಟಾಗುವುದು. ಹೀಗೆ ಕೃಪೆಮಾಡಿ ನಮಗೆ ನಿನ್ನಲ್ಲಿ ಪರಮಭಕ್ತಿ ಸಂಪತ್ತು ಉಂಟಾಗುವಂತೆ ನೀನು ಪೂರ್ಣಕಟಾಕ್ಷವಿಟ್ಟರೆ, ಅವಶ್ಯಾನುಭಾವ್ಯವಾದ ಭಗವದ್ವಿಶ್ಲೇಷ ಸಂಕಟವು ನೀಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

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22 O Lord! we, Thine humble devotees, have all, as a united band, approached Thee, and taken refuge with Thee, giving up our mistaken ideas of egoity [self-love and vanity,] in the same manner as several earthly sovereigns, puffed up with the wrong notion that the over-lordship of the universe belongs to themselves, had at last found out their mistake, and renouncing such vanity, have now in several batches congregated near Thy Couch, piteously seeking shelter at Thy Golden Feet. O Lord Srikrishna, the Saviour of the world! we have been anxiously waiting for the favour of Thy Gracious Look which will surely remove our ignorance; hence may Thy Side-glance be gradually directed unto us, as a token of Thy Grace! When we are thus influenced by Thy Mercy, our 'idea of self' will in consequence disappear! The conception of our sole dependence on Thee will be firmly secured, and the renunciation of all other hopes of *salvation* than Thyself will prevail: any idea of independent action in all our dealings or the idea of our agency will vanish; and, lastly, will shine forth resplendent the glory of our enjoyment of Thy Infinite Beauty and Excellences. Thus happily circumstanced, if we should secure the blessing of Thy Presence out of the fulness of Thy Grace, we shall undoubtedly get rid of our afflictions, which will have to be necessarily endured otherwise; and then we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences.

ಮಾರಿಮಲೈಮುೞಞ್ಜಿನ್ಮನ್ನಿಕ್ಕಿಡನ್ದುಱಙ್ಗುಂ ।
ಶೀರಿಯಶಿಙ್ಗಮಱಿವುಱ್ಱುತ್ತೀವಿೞಿತ್ತು ॥
ವೇರಿಮಯಿರ್ಪೊಙ್ಗವೆಪ್ಪಾಡುಂಪೇರ್ನ್ದುದಱಿ ।
ಮೂರಿನಿಮಿರ್ನ್ದುಮುೞಙ್ಗಿಪ್ಪುಱಪ್ಪಟ್ಟು ॥
ಪ್ಪೋದರುಮಾಪ್ಪೋಲೇನೀಪ್ಪೂವೈಪ್ಪೂವಣ್ಣಾವು ।
ನ್ಕೋಯಿನಿನ್ಱಿಙ್ಗನೇಪ್ಪೋನ್ದರುಳಿಕ್ಕೋಪ್ಪುಡೈಯ ॥
ಶೀರ್ಱಿಯಶಿಙ್ಗಾಶನತ್ತಿರುನ್ದುಯಾಂವನ್ದ
ಕಾರಿಯಮಾರಾಯ್ನ್ದರುಳೇಲೋರೆಂಪಾವಾಯ್ ॥ ... ॥೨೩॥

ಪ್ರತಿಪದಾರ್ಥ.

ಮಾರಿ—ಮಳೆಗಾಲದಲ್ಲಿ
ಮಲೈಮುೞಞ್ಜಿಲ್—ಪರ್ವತದ ಗುಹೆಯಲ್ಲಿ
ಮನ್ನಿ ಕಿಡನ್ದು ಉಱಙ್ಗುಂ—ನೆಲೆಯಾಗಿ ವಾಸಮಾಡಿಕೊಂಡು ನಿದ್ರೆಮಾಡುವ
ಶೀರಿಯ ಶಿಙ್ಗಂ—ವೀರ್ಯವುಳ್ಳ ಸಿಂಹವು
ಅಱಿವು ಱ್ಱು—ಎಚ್ಚರಗೊಂಡು
ತೀವಿೞಿತ್ತು—ಬೆಂಕಿಯ ಕಿಡಿಗಳನ್ನು ಹಾರಿಸುವಹಾಗೆ ಕಣ್ಣುಬಿಟ್ಟು
ವೇರಿ ಮಯಿರ್ ಪೊಙ್ಗ—ಸಟಾರೋಮಗಳು ನಿಂತುಕೊಳ್ಳಲು (ರೋಮಾಂಚಿತವಾಗಲು)
ಎಪ್ಪಾಡುಂ ಪೇರ್ನ್ದು ಉದಱಿ—ನಾಲ್ಕು ಕಡೆಯೂ ಮೈ ಒದರಿಕೊಂಡು
ಮೂರಿನಿಮಿರ್ನ್ದು—ಜೋಗುತನವನ್ನು ಮುರಿದು
ಮುೞಙ್ಗಿ—ಶಬ್ದಮಾಡಿ, ಆರ್ಭಟಿಸಿ
ಪುಱಪ್ಪಟ್ಟು—ಗುಹೆಯಿಂದ ಹೊರಗೆ ಹೊರಟು
ಪೋದರುಮಾಪೋಲೆ—ಬರುವಹಾಗೆ
ನೀ ಪೂವೈಪ್ಪೂವಣ್ಣಾ—ಅತಸೀಪುಷ್ಪದವರ್ಣವುಳ್ಳ ನೀನು
ಉನ್ ಕೋಯಿಲ್ ನಿನ್ಱು—ನಿನ್ನ ದಿವ್ಯವಾದ ಅರಮನೆಯಿಂದ
ಇಙ್ಗನೇಪೋನ್ದರುಳಿ—ಈ ಮಣಿಮಂಟಪಕ್ಕೆ ದಯಮಾಡಿಸಿ
ಕೋಪ್ಪುಡೈಯ—ಮಹಿಮೆಗೊಂಡ
ಶೀರಿಯಶಿಙ್ಗಾಶನತ್ತು—ಯೋಗ್ಯವಾದ ಸಿಂಹಾಸನದಲ್ಲಿ
ಇರುನ್ದು—ಆರೂಢನಾಗಿ
ಯಾಂ ವನ್ದಕಾರಿಯಂ—ದಾಸಭೂತರಾದ ನಾವು ಬಂದ ಕೆಲಸವನ್ನು
ಆರಾಯ್ನ್ದರುಳಿ—ವಿಚಾರಿಸಿ ಕೃಪೆಮಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ವರ್ಷಾಕಾಲದಲ್ಲಿ ಪರ್ವತದ ಗುಹೆಯನ್ನೇ ತನ್ನ ನೆಲೆಯಾದ ವಾಸಸ್ಥಾನವೆಂದು ಮಾಡಿಕೊಂಡು, ಸುಖನಿದ್ರೆಮಾಡುತ್ತಾ ತನ್ನ ವೀರ್ಯಪರಾಕ್ರಮದಿಂದ 'ಮೃಗರಾಜ' ನೆಂಬ ಪಟ್ಟವನ್ನು ವಹಿಸಿದ ಸಿಂಹವು ಎಚ್ಚರಗೊಂಡು ಬೆಂಕಿಯ ಕಿಡಿಯನ್ನು ಸುರಿಸುವಂತೆ ಕಣ್ಣುಬಿಟ್ಟುಕೊಂಡು, ತನ್ನ ಉತ್ಸಾಹಸೂಚಕವಾಗಿ ಸಟಾರೋಮಂಗಳು ರೋಮಾಂಚಿತವಾಗಲು, ನಾಲ್ಕುಕಡೆಯನ್ನೂ ದೃಷ್ಟಿಸಿನೋಡಿ ಮೈ ಒದರಿಕೊಂಡು, ಜೋಗುತನವನ್ನು ಮುರಿದು ಘಟ್ಟಿಯಾಗಿ ಆರ್ಭಟಿಸಿ ಗುಹಾಂತರಾಳದಿಂದ ಗಂಭೀರಯಾನದಲ್ಲಿ ಹೊರಗೆ ಹೊರಟುಬರುವ ಹಾಗೆಯೇ, ಎಲೈ ಜಗನ್ನಾಥನಾದ ಶ್ರೀಕೃಷ್ಣನೇ, ಅತಸೀಪುಷ್ಪಸಂಕಾಶನಾದ ನೀನೂ ದಿವ್ಯವಾದ ನಿನ್ನ ಅರಮನೆಯನ್ನು ಬಿಟ್ಟು ಹೊರಗೆ ಬಿಜಮಾಡಿ, ಈ ಮಣಿಮಂಟಪಕ್ಕೆ ದಯಮಾಡಿಸಿ, ಮಹಿಮೆಗೊಂಡ ಈ ಯೋಗ್ಯವಾದ ರತ್ನಸಿಂಹಾಸನದಲ್ಲಿ ಆರೂಢನಾಗಿ, ದಾಸಭೂತರಾದ ನಾವು ಬಂದ ಕೆಲಸವನ್ನು ಪ್ರೀತಿಯಿಂದ ವಿಚಾರಿಸಿ ಕೃಪೆಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಮಹಾಪ್ರಳಯಕಾಲದಲ್ಲಿ ಲೋಕವೆಲ್ಲಾ ತಮೋಭಿಭೂತವಾಗಿರಲು, ಎಲೈ ಪರಾತ್ಪರನೇ, ನೀನೊಬ್ಬನೇ ಅವಶಿಷ್ಟನಾಗಿ ವೇದರಾಶಿಗಳಿಗೆ ಶಿರೋಭೂಷಣವಾದ ಉಪನಿಷದ್ಭಾಗದಲ್ಲಿ ಪರಿಸಿ ಯೋಗನಿದ್ರೆಮಾಡುತ್ತಿರಲಾಗಿ, ನೀನು ಪುನಸ್ಸೃಷ್ಟ್ಯುನ್ಮುಖನಾದಾಗ, ಸಮಯ ನಿರೀಕ್ಷಣೆಯನ್ನು ಅಱಿತ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮಿಗೂ ಸಮೀಪಿಸಲು ಅಸಾಧ್ಯವಾಗುವಂತೆ ತೀಕ್ಷ್ಣವಾಗಿ ಕಟಾಕ್ಷಿಸಿ, ತನ್ನ ದಿವ್ಯದೆ ಸಗಂಧವು ಎಲ್ಲೆಲ್ಲಿಯೂ ಪರಿಮಳಿಸುವಂತೆ ಜಗತ್ಸೃಷ್ಟಿಯಲ್ಲಿ ಉದ್ಯುಕ್ತನಾಗಿ, ಅವಿಭಕ್ತನಾಮರೂಪನೊಡನೆ ಸ್ವಾವಯವವಿಶಿಷ್ಟನಾದ ನೀನು ದಂಡಾಕಾರವಾಗಿ ದೀರ್ಘೀಭವಿಸಿ, ಪಿಂಡಾಕಾರವಾಗಿ ಎದ್ದು ಮಹಾಸಂಭ್ರಮದೊಡನೆ ಮಹದಾದಿರೂಪೇಣಪ್ರಕೃತಿಯಿಂದ ಬೇಱೆಯಾಗಿ ಪ್ರಕಾಶಿಸಿ ಹೊಱಗೆ ಬರುವಹಾಗೆಯೇ, ಅತಸೀಪುಷ್ಪಚ್ಛಾಯನಾದ ಶ್ರೀಕೃಷ್ಣನೇ, ನಿನ್ನ ದಿವ್ಯಾಂತಃಪುರದಿಂದ ಹೊಱಟು "ದ್ವಯ" ವೆಂಬ ಆಸ್ಥಾನಮಂಟಪಕ್ಕೆ ಬಿಜಯಮಾಡಿ, ಲೋಕಂಗಳನ್ನೆಲ್ಲಾ ವಿಭಾಗಿಸಿ ಕಾಪಾಡಿ ನಿನ್ನ ದಾಸಭೂತರಾದವರ ಆರ್ತಿಗಳನ್ನು ಕೇಳಿ ಪರಿಹಾರ ಮಾಡಲು ದಿವ್ಯ ಸಿಂಹಾಸನಾರೂಢನಾಗಿ, ನಿನಗೆ ಅನನ್ಯಾರ್ಹಶೇಷರಾದ ನಾವು ಬಂದ ಕೆಲಸವನ್ನು ವಿಚಾರಿಸಿ, ನಮ್ಮ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ಕೃಪೆಮಾಡಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

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23. O Good Lord ! In the final deluge when all is enveloped in darkness, Thou remainest as the sole and companionless Entity, resting Thyself, dimly visible, in the remotest corner of the Upanishads, the most significant jewel (as a diadem) of the Vedâs ! When Thou desirest to renew the creation, Thou art so absorbed in its work, that even on thy beloved consort, Lakshmi, (knowing as she does the suitable opportunity to approach Thee,) Thy unkind glance Thou directest; and developing Thyself into a huge mass, though still undivided, Thou formest Thyself into an organism, prolonging Thy length like an illimitable rod, and then gradually transforming Thyself into an enormous mass, dividest Thyself from 'Prakriti' into *Mahat* with great enthusiasm, and manifestest Thyself as the visible world ! In the same majestic manner, O Lord Srikrishna, brilliant as the Atas-fl wer, be pleased to proceed from Thy palace to the Durbar-hall of *Dwaya,* and occupying therein the high pedestal, giving audience to us all, be gracious enough to give a patient hearing to our humble represntations, and fulfil our request. If Thou shouldst graciously favour us so far, we shall be in a fair way to bring our special vow to a successful fruition— the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences.

ಅನ್ಱಿವ್ವುಲಕಮಳನ್ದಾಯಡಿಪ್ಪೋಱ್ಱಿ |
ಶೆನ್ಱಙ್ಗುತ್ತೆನ್ನಿಲಙ್ಗೈಶೆಱ್ಱಾಯ್ತಿಱಲ್ಪೋಱ್ಱಿ ||
ಪೊನ್ಱಚ್ಚಕಡಮುದೈತ್ತಾಯ್ಪುಕೞ್ಪೋಱ್ಱಿ |
ಕನ್ಱುಕುಣಿಲಾವೆಱಿನ್ದಾಯ್ಕೞಲ್ಪೋಱ್ಱಿ ||
ಕುನ್ಱುಕುಡೈಯಾವೆಡುತ್ತಾಯ್ಗುಣಂಪೋಱ್ಱಿ |
ವೆನ್ಱುಪಕೈಕೆಡುಕ್ಕುನಿನ್ಕೈಯಿಲ್ವೇಲ್ಪೋಱ್ಱಿ ||
ಯೆನ್ಱೆನ್ಱುನ್ಶೇವಕಮೇಯೇತ್ತಿಪ್ಪಱೈಕೊಳ್ವಾನ್ |
ನಿನ್ಱುಯಾಂವನ್ದೋಮಿರಙ್ಗೇಲೋರೆಂಪಾವಾಯ್ || ... ||೨೪||

ಪ್ರತಿಪದಾರ್ಥ.

ಅನ್ಱು—ದೇವತೆಗಳು ಕೇಳಿಕೊಂಡಾಗ
ಇವ್ವುಲಕಂ—ಈ ತ್ರಿಲೋಕವನ್ನು
ಅಳನ್ದಾಯ್—(ತ್ರಿವಿಕ್ರಮಾವತಾರದಲ್ಲಿ) ಅಳೆದ ನಿನ್ನ
ಅಡಿಪ್ಪೋಱ್ಱಿ—ದಿವ್ಯಪಾದಂಗಳಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ
ಶೆನ್ಱು ಅಙ್ಗು—ಹೋಗಿ ಅಲ್ಲಿ
ತೆನ್ನಿಲಙ್ಗೈ—ಸುಂದರವಾದ ಲಂಕಾರಾಜ್ಯದ ರಾಕ್ಷಸರನ್ನು
ಶೆಱ್ಱಾಯ್—ನಿರಸನಮಾಡಿದ ನಿನ್ನ
ತಿಱಲ್ಪೋಱ್ಱಿ—ಭುಜಬಲಪರಾಕ್ರಮಕ್ಕೆ ಮಂಗಳ ಉಂಟಾಗಲಿ
ಪೊನ್ಱಚ್ಚಕಡಂ—ರೂಪಗೆಟ್ಟು ನಾಶವಾಗುವಂತೆ ಶಕಟಾಸುರನನ್ನು
ಉದೈತ್ತಾಯ್—ಒದ್ದು ಕೊಂದ ನಿನ್ನ
ಪುಕೞ್ಪೋಱ್ಱಿ—ಯಶಸ್ಸಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ
ಕನ್ಱುಕುಣಿಲಾ—ವತ್ಸರೂಪವಾಗಿ ಬಂದ ಅಸುರನನ್ನು ಕವಣೇಕಲ್ಲಾಗಿ
ಎಱಿನ್ದಾಯ್—ಎಸೆದು ಕೊಂದ ನಿನ್ನ
ಕೞಲ್ಪೋಱ್ಱಿ—ತಿರುವಡಿಗಳಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ
ಕುನ್ಱು—(ಗೋವರ್ಧನ) ಪರ್ವತವನ್ನು
ಕುಡೈಯಾವೆಡುತ್ತಾಯ್—ಛತ್ರಿಯಾಗಿ ಎತ್ತಿ ಗೋವುಗಳನ್ನು ರಕ್ಷಿಸಿದ ನಿನ್ನ
ಗುಣಂಪೋಱ್ಱಿ—ಕರುಣಾಗುಣಕ್ಕೆ ಮಂಗಳಉಂಟಾಗಲಿ
ವೆನ್ಱುಪಕೈಕೆಡುಕ್ಕುಂ—ಜಯಿಸಿ ಶತ್ರು ನಿರಸನ ಮಾಡುವ
ನಿನ್ಕೈಯಿಲ್ವೇಲ್—ನಿನ್ನ ಕೈಯಲ್ಲಿರುವ ಕುಂತಾಯುಧಕ್ಕೆ
ಪೋಱ್ಱಿ—ಮಂಗಳವು ಉಂಟಾಗಲಿ
ಎನ್ಱು ಎನ್ಱು—ಈ ಪ್ರಕಾರವಾಗಿ
ಉನ್ಶೇವಕಮೇ—ನಿನ್ನ ಅದ್ಭುತವಾದ ವೀರ ಚರಿತ್ರವನ್ನು
ಏತ್ತಿಪ್ಪಱೈಕೊಳ್ವಾನ್—ಸ್ತುತಿಸಿ ಪುರುಷಾರ್ಥವನ್ನು ಹೊಂದಲು
ಇನ್ಱುಯಾಂವನ್ದೋಂ—ಈಹೊತ್ತು ನಾವು ಬಂದೆವು
ಇರಙ್ಗು—ನೀನು ಕೃಪೆಮಾಡಲು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸ್ವಾಮಿಯೇ, ನಿನ್ನ ಭಕ್ತರಾದ ದೇವತೆಗಳು ತಮ್ಮ ಅಹವಾಲನ್ನು ನಿನ್ನಲ್ಲಿ ಅರಿಕೆಮಾಡಿಕೊಂಡಾಗ ನೀನು ತ್ರಿವಿಕ್ರಮನಾಗಿ ಅವತರಿಸಿ ಈ ತ್ರಿಲೋಕವನ್ನೆಲ್ಲಾ ಅಳೆದ ನಿನ್ನ ದಿವ್ಯ ಪಾದಂಗಳಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ. ವಾನರ ಸೇನಾಸಮೇತನಾಗಿ ಹೋಗಿ ಪ್ರಸಿದ್ಧವಾದ ಲಂಕಾರಾಜ್ಯಾಧಿಪತಿಯಾದ ದುಷ್ಟರಾವಣನನ್ನು ನಿರಸನಮಾಡಿದ ನಿನ್ನ ಭುಜಬಲಪರಾಕ್ರಮಕ್ಕೂ ಮಂಗಳಉಂಟಾಗಲಿ; ರೂಪುಗೆಟ್ಟು ನಾಶವಾಗುವಂತೆ ಶಕಟಾಸುರನನ್ನು ಒದ್ದುಕೊಂದ ನಿನ್ನ ಯಶಸ್ಸಿಗೂ ಮಂಗಳಾಶಾಸನ; ವತ್ಸರೂಪವಾಗಿ ಬಂದ ಅಸುರನನ್ನು ಕವಣೇಕಲ್ಲಾಗಿ ಮೇಲಕ್ಕೆ ಎಸೆದುಕೊಂದ ನಿನ್ನ ತಿರುವಡಿಗಳಿಗೂ ಮಂಗಳ ಉಂಟಾಗಲಿ, ಗೋವರ್ಧನ ಪರ್ವತವನ್ನು ಛತ್ರಿಯಾಗಿ ಎತ್ತಿ ಗೋವುಗಳನ್ನು ರಕ್ಷಿಸಿದ ನಿನ್ನ ಕರುಣಾಗುಣಾಬ್ಧಿಗೂ ಮಂಗಳ ಉಂಟಾಗಲಿ; ಶತ್ರುಗಳನ್ನೆಲ್ಲಾ ಜಯಿಸಿ ನಿರಸನಮಾಡತಕ್ಕ ನಿನ್ನ ಹಸ್ತದಲ್ಲಿ ಕಂಗೊಳಿಸುವ ಕುಂತಾಯುಧಕ್ಕೂ ಮಂಗಳ ಉಂಟಾಗಲಿ. ಈಪ್ರಕಾರವಾಗಿ ಅದ್ಭುತವಾದ ನಿನ್ನ ವೀರಚರಿತ್ರವನ್ನು ಸ್ತುತಿಸಿ ನಮ್ಮ ಪುರುಷಾರ್ಥವನ್ನು ಪಡೆಯುವುದಕ್ಕಾಗಿ ಈ ದಿನ ಬಂದಿದ್ದೇವೆ. ದಾಸಭೂತರಾದ ನಮ್ಮಮೇಲೆ ಕೃಪೆಮಾಡಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವನ್ನು ನೆರವೇರಿಸು.

ಸ್ವಾಪದೇಶಾರ್ಥ--ರಹಸ್ಯಾರ್ಥ.

ಭಗವದ್ಭಕ್ತರಾದ ಚೇತನರು ಅಪೇಕ್ಷಿಸಿದ ಪ್ರಕಾರ, ಆಶ್ರಿತ ಸುಲಭನಾದ ಶ್ರೀಕೃಷ್ಣನು ಶಯನ ಗೃಹದಿಂದ ದ್ವಯಾಸ್ಥಾನಮಂಟಪಕ್ಕೆ ವಿಜಯಂಗೆಯ್ದು ಒಡ್ಡೋಲಗವನ್ನು ಕೊಡಲು, ಸ್ವಾಮಿಯ ದಿವ್ಯಮಂಗಳ ವಿಗ್ರಹದ ಸೌಂದರ್ಯಾತಿಶಯವನ್ನು ಕಂಡು ಆನಂದದಲ್ಲಿ ಮುಳುಗಿ ಪರವಶರಾಗಿ ತಾವು ಬಂದ ಉದ್ದೇಶ್ಯವನ್ನೇ ಮರೆತುಬಿಟ್ಟು ಮಂಗಳಾಶಾಸನವನ್ನು ಮಾಡುವರು. ಅದೆಂತೆನೆ—ಅಹಂಕಾರ ಮಮಕಾರಗಳೆಂಬ ಮಹಾಸಮುದ್ರದಲ್ಲಿ ಮುಳುಗಿದ್ದ ಈ ಲೋಕಂಗಳನ್ನು ನೀನು ತ್ರಿವಿಕ್ರಮನಾಗಿ ಅವತರಿಸಿ ನಿನ್ನ ದಿವ್ಯ ಪಾದಂಗಳಿಂದ ಅಳೆದು ನಿನ್ನ ಸ್ವಾಮಿತ್ವವನ್ನು ಸ್ಥಾಪಿಸಿಕೊಂಡ ಜಗದೀಶನೇ, ಅಂಥಾ ನಿನ್ನ ತಿರುವಡಿಗಳಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ; ಅಹಂಕಾರ ಮಮಕಾರಗಳಿಗೆ ತೌರುಮನೆಯಾದ ಪ್ರಕೃತಿಯನ್ನೂ ತತ್ಸಂಭವಗಳಾದ ಸತ್ವ, ರಜಸ್ತಮೋಗುಣಗಳೆಂಬ ತ್ರಿಗುಣಂಗಳನ್ನೂ ನಿರಸನಮಾಡಿದ ಸ್ವಾಮಿಯೇ, ನಿನ್ನ ಅಪಾರಸಾಮರ್ಥ್ಯಕ್ಕೆ ಮಂಗಳ ಉಂಟಾಗಬೇಕು ; ಚಕ್ರದ ಹಾಗೆ ಎಡೆಬಿಡದೆ ಸುತ್ತಿಕೊಂಡುಬರುವ ಕಾಮಕ್ರೋಧಂಗಳನ್ನು ಹೋಗಲಾಡಿಸಿದ ವಾಸುದೇವನೇ, ನಿನ್ನ ಅಪರಿಮಿತವಾದ ಯಶಸ್ಸಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ ; ದೇಹವಂತರಾದವರಿಗೆ ತನ್ನಲ್ಲಿ ವಿಶೇಷವಾದ ಅಭಿರುಚಿಯನ್ನುಂಟುಮಾಡುವ ಲೋಭವನ್ನು ನಿರ್ಮೂಲವಾಗಿ ನಾಶಮಾಡಿದ ಗೋವಿಂದನೇ, ನಿನ್ನ ದಿವ್ಯ ಪಾದಾರವಿಂದಗಳಿಗೆ ಮಂಗಳ ಉಂಟಾಗಲಿ ; ಆಶ್ರಿತಜನರಕ್ಷಕನಾದ ಪರಾತ್ಪರನೇ, ನಿನ್ನ ಶೀಲಸ್ವಭಾವಕ್ಕೆ ಮಂಗಳ ಉಂಟಾಗಲಿ ; ನಿನ್ನ ಭಕ್ತಜನಗಳಿಗೆ ಪ್ರತಿಕೂಲವಾಗಿದ್ದ ಸಮಸ್ತ ವಿರೋಧಿಗಳನ್ನು ನಿರಸನಮಾಡುವ ನಿನ್ನ ಶ್ರೀಚಕ್ರಾಯುಧಕ್ಕೆ ಮಂಗಳ ಉಂಟಾಗಲಿ; ಹೀಗೆ ನಿನ್ನನ್ನು ಕೊಂಡಾಡುವುದೇ ನಮ್ಮ ಯಾತ್ರೆಯಾಗಿಮಾಡಿಕೊಂಡು, ನಿನ್ನ ವೀರಚರಿತವನ್ನು ಸ್ತುತಿಸಿ, ನಮ್ಮ ಪುರುಷಾರ್ಥವನ್ನು ಅಪೇಕ್ಷೆಮಾಡಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಸತ್ವೋದ್ರೇಕವಾದ ಈ ಕಾಲದಲ್ಲಿ ನಿನ್ನನ್ನೇ ನಿರೀಕ್ಷಿಸಿಕೊಂಡು ಇಲ್ಲಿಗೆ ಬಂದೆವು. ನೀನು ನಮ್ಮ ಇಷ್ಟಾರ್ಥವನ್ನು ಕೃಪೆಮಾಡಿದರೆ, ನಮ್ಮ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

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24. In conformity with the wishes and the request of His devotees, the Lord Srikrishna, always accessible and ready to comply with their wishes, proceeded from His bed-chamber to the Durbar-hall, consecrated to *Dwaya* (*the two-fold mantra*) to give audience to His devotees, when behold! overwhelmed with admiration at the sight of His Divine August Appearance, and being immersed in rapturous joy, they quite forgot the original object of their mission, and began to sing hymns of *benediction* as follows—" May Thy Golden Feet ever prosper, O Lord, the Creator of the universe—the Feet that measured in times of yore, in thy incarnation as *Trivikrama*, the three worlds plunged in the ocean of Ahankâra and Mamakâra (self-love and vanity,) and established Thy Supremacy over all! O Supreme Being! may Thy matchless infinite Valour eternally prosper—the valour that subdued Prakriti (Mâya),the fountain of self-love and vanity, as well as her offspring—the three principles—Satva, Rajas and Tamas. O Vâsudêva! may Thy Unlimited Fame eternally prosper—the fame resulting from the removal of the evil effects on us, Thy devotees, of the all-engrossing passions—desire, anger, &c. O Govinda! may Thy Divine Feet prosper—the Feet that uprooted from the minds of Thy devotees covetousness that engenders amongst all human beings an undue and mistaken attachment to itself. O Lord of lords—the Highest of the highest, The Saviour of Thy refugees! may Thy Goodness, and other Excellence ever prosper! and lastly, may Thy discus ever prosper which secures to thy devotees freedom from the dire effects of all obstacles and adversities! Thus have we approached Thy Presence in this auspicious hour to humbly represent our wants, extolling Thy Heroic Glory, and making it our sole profession to sing Thy hymns in Thy praise, in the full belief that Thou wouldst graciously be pleased to accede to our wishes; and if we be so far favonred with Thy Grace, we shall be in a fair way to bring the special vow to a successful fruition.

ಒರುತ್ತಿಮಕನಾಯ್ಪ್ಪಿಱನ್ದೋರಿರವಿ |
ಲೊರುತ್ತಿಮಕನಾಯೊಳಿತ್ತುವಳರ ‖
ತ್ತರಿಕ್ಕಿಲಾನಾಕಿತ್ತಾನ್ತೀಙ್ಗುನಿನೈನ್ದ |
ಕರುತ್ತೈಪ್ಪಿೞೈಪ್ಪಿತ್ತುಕ್ಕಞ್ಜನ್ವಯಿಱ್ಱಿ ‖
ನೆರುಪ್ಪೆನ್ನನಿನ್ಱನೆಡುಮಾಲೇಯುನ್ನೈ |
ಯರುತ್ತಿತ್ತುವನ್ದೋಂಪಱೈತರುದಿಯಾಕಿ ‖
ಲ್ತಿರುತ್ತಕ್ಕಶೆಲ್ವಮುಂಶೇವಕಮುಮಿಯಾಂಪಾಡಿ |
ವರುತ್ತಮುಂತೀರ್ನ್ದುಮಕಿೞ್ನ್ದೇಲೋರೆಂಪಾವಾಯ್ ‖ ... ‖೨೫‖

ಪ್ರತಿಪದಾರ್ಥ.

ಒರುತ್ತಿಮಕನಾಯ್ ಪಿಱನ್ದು—ಒಬ್ಬ ತಾಯಿಗೆ (ದೇವಕೀದೇವಿಗೆ) ಪುತ್ರನಾಗಿ ಅವತರಿಸಿ
ಓರ್ ಇರವಿಲ್—ಅಸದೃಶವಾದ ಆರಾತ್ರಿಯಲ್ಲಿ ತಾನೇ
ಒರುತ್ತಿಮಕನಾಯ್—ಮತ್ತೆ ಬೇಱೆಯಾದ ಯಶೋದಾದೇವಿಗೆ ಪುತ್ರನಾಗಿ
ಒಳಿತ್ತುವಳರ—ಗೂಢವಾಗಿ ಬೆಳೆಯುತ್ತಿರಲು
ತರಿಕ್ಕಿಲಾನಾಕಿ—ಅಸಹಿಷ್ಣುವಾಗಿ
ತಾನ್ತೀಙ್ಗುನಿನೈನ್ದ—ತಾನು ಕೇಡನ್ನು ಬಯಸಿದ
ಕರುತ್ತೈಪ್ಪಿೞೈಪ್ಪಿತ್ತು—ಮನೋಭಾವವನ್ನು ವ್ಯರ್ಥಪಡಿಸಿ
ಕಂಜನ್ವಯಿಱ್ಱಿಲ್—ಕಂಸಾಸುರನ ಉದರದಲ್ಲಿ
ನೆರುಪ್ಪೆನ್ನನಿನ್ಱ—ಬೆಂಕಿಯಂತೆ ಉರಿಯುವಹಾಗೆ ಭಯೋತ್ಪಾತಕನಾಗಿ ನಿಂತ
ನೆಡುಮಾಲೇ—ಉದಾರಶೀಲನಾದ ಶ್ರೀಕೃಷ್ಣನೇ
ಉನ್ನೈ ಅರುತ್ತಿತ್ತು—ನಿನ್ನನ್ನು ಪ್ರಾರ್ಥಿಸಿ
ವನ್ದೋಂ—ನಿನ್ನ ಸನ್ನಿಧಿಗೆ ಬಂದಿದ್ದೇವೆ.
ಪಱೈತರುದಿಯಾಕಿಲ್—ಇಷ್ಟಾರ್ಥಸಿದ್ಧಿರೂಪವಾದ ಪಟಹವನ್ನು ಕೊಡುವದಾದರೆ
ತಿರುತ್ತಕ್ಕಶೆಲ್ವಮುಂ—ಲಕ್ಷ್ಮೀದೇವಿಗೆ ಯೋಗ್ಯವಾದ ಸಂಪತ್ತನ್ನೂ
ಶೇವಕಮುಂಯಾಂಪಾಡಿ—ಮಹಾವೀರ್ಯವನ್ನೂ ನಾವು ಕೊಂಡಾಡಿ
ವರುತ್ತಮುಂತೀರ್ನ್ದು—ನಿನ್ನ ವಿಶ್ಲೇಷದಿಂದುಂಟಾದ ವ್ಯಸನವು ನೀಗಿ
ಮಕಿೞ್ನ್ದು—ನಾವು ಸಂತುಷ್ಟರಾಗಲು
ಓರ್—ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆಱವೇಱುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸ್ವಾಮಿಯೇ, ಒಬ್ಬ ತಾಯಿಯಾದ ದೇವಕೀದೇವಿಗೆ ಪುತ್ರನಾಗಿ ಅವತರಿಸಿ, ಅಸದೃಶವಾದ ಆ ರಾತ್ರಿಯಲ್ಲಿ ತಾನೇ ಮತ್ತೆ ಬೇಱೆ ತಾಯಿಯಾದ ಯಶೋದಾದೇವಿಗೆ ಪುತ್ರನಾಗಿ ಭಾವಿಸಲ್ಪಟ್ಟು ಒಬ್ಬರಿಗೂ ತಿಳಿಯದಂತೆ ಗೋಕುಲದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿರಲು, ಅಸಹಿಷ್ಣುವಾಗಿ ತಾನು ಕೇಡನ್ನು ಬಯಸಿದ ಕಂಸಾಸುರನ ದುಷ್ಟ ಮನೋಭಾವವನ್ನು ವ್ಯರ್ಥಪಡಿಸಿ, ಅವನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಬೆಂಕಿಬಿದ್ದು ಉರಿಯುವಹಾಗೆ ಭಯೋತ್ಪಾದಕನಾಗಿ ನಿಂತ ಉದಾರಶೀಲನಾದ ಶ್ರೀಕೃಷ್ಣನೇ, ನಿನ್ನನ್ನು ಭಕ್ತಿ ಪುರಸ್ಸರವಾಗಿ ಪ್ರಾರ್ಥಿಸಿ ನಿನ್ನ ಸನ್ನಿಧಿಗೆ ಬಂದಿದ್ದೇವೆ. ನಮ್ಮ ಇಷ್ಟಾರ್ಥಸಿದ್ಧಿರೂಪವಾದ ಪಟಹವನ್ನು ನೀನು ಅನುಗ್ರಹಿಸುವುದಾದರೆ, ಆ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮೀದೇವಿಗೆ ಯೋಗ್ಯವಾದ ನಿನ್ನ ದಿವ್ಯ ಸಂಪತ್ತನ್ನೂ ಅಸದೃಶವಾದ ಮಹಾವೀರ್ಯವನ್ನೂ ನಾವು ಕೊಂಡಾಡಿ, ನಿನ್ನ ವಿಶ್ಲೇಷದಿಂದುಂಟಾದ ವ್ಯಸನವನ್ನು ನಿವಾರಣೆಮಾಡಿಕೊಂಡು ನಾವು ಸಂತುಷ್ಟರಾಗುವೆವು. ಹಾಗೆ ನೀನು ಕೃಪೆಮಾಡಿದಲ್ಲಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇಱುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಸ್ವಾಮಿಯೇ, ಸರ್ವೇಶ್ವರನಾದ ನೀನು ಸ್ಪಷ್ಟವಾಗಿ ಶ್ರೀ ಅಷ್ಟಾಕ್ಷರಿಯಾದ ತಿರುಮಂತ್ರದಲ್ಲಿ ಪ್ರತಿಪಾದ್ಯನಾಗಿ ಗುಣವಿಗ್ರಹವಿಭೂತಿವಿಶಿಷ್ಟನಾಗಿ ಪ್ರಕಾಶಿಸುತ್ತಿರಲು, ವಾಸುದೇವ ದ್ವಾದಶಾಕ್ಷರಾದಿಮಂತ್ರಗಳಲ್ಲಿ ನೀನು ವಿಸ್ಪಷ್ಟವಾಗಿ ಬೆಳಗುತ್ತೀಯಷ್ಟೆ. ನಿನಗೆ ಶೇಷಭೂತರಾದ ಚೇತನರು ಯಾವಾಗಲೂ ಮಂಗಳಾಶಾಸನವನ್ನು ಮಾಡಲಾಗಿ, ಇದರಿಂದ ಪ್ರತಿಪಾದ್ಯವಾದ ಈಶ್ವರ ಸತ್ತೆಯನ್ನು ಸಹಿಸದ ತಮಃಪ್ರಚುರವಾದ ಅಹಂಕಾರವು ದ್ವೇಷಿಸಲು, ಇದನ್ನು ಪೂರ್ಣವಾಗಿ ನಿವಾರಣೆಮಾಡಿ ನಾಶಮಾಡಿದ ಪರಮೋಪಕಾರಕನೇ, ನಿನ್ನಲ್ಲಿ ಪುರುಷಾರ್ಥವನ್ನು ಅಪೇಕ್ಷಿಸಿ ಬಂದೆವು; ಅದನ್ನು ನೀನು ಕೃಪೆಮಾಡುವದಾದರೆ, ಸಾಕ್ಷಾತ್ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮಿಗೆ ಯೋಗ್ಯವಾದ ಸ್ವರೂಪರೂಪ ಗುಣವಿಗ್ರಹ ವಿಭೂತಿವಿಶಿಷ್ಟನಾಗಿರುವ ನಿನ್ನ ಸಂಪತ್ತನ್ನೂ ವೀರಚರಿತವನ್ನೂ ಕೊಂಡಾಡಿ ನಿನ್ನ ವಿಶ್ಲೇಷದಿಂದುಂಟಾಗಿದ್ದ ವ್ಯಸನವೆಲ್ಲಾ ನಿಶ್ಶೇಷವಾಗಿ ನೀಗುವಂತೆ ನಾವು ಆನಂದಿಸಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

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25. O Lord of the Universe! While Thou art explicitly demonstrated in the eight-syllabled sacred *Tirumantra,* and therein shinest resplendent in the fulness of Thy Glory and other Excellences, Thou art not so distinctly demonstrable in the twelve-syllabled *Vâsudéva Mantra*, and such others. O Thou Great Benefactor! Thou hast entirely destroyed the gloomy *Ahankâra* (egoity), the hater of Thy very Existence which is being extolled with great halleluiahs by Thy beloved devotees! We have approached Thee in the hope of achieving our object at Thy hands. If Thou be graciously pleased to comply with our humble request, we shall, with all our heart, proclaim Thy Glorious Valour as well as Thy Immeasurable Opulence, suitable unto the dignity and exalted position of Thy Noble Consort Lakshmi, and befitting Thy August Appearance, Splendour and other Excellences, and enjoy Thy Uninterrupted Presence so as to completely get rid of all our sufferings caused by long separation, and then we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Goodness, Mercy, and other Excellences.

ಮಾಲೇಮಣಿವಣ್ಣಾಮಾರ್ಕಟಿನೀರಾಡುವಾನ್ |
ಮೇಲೈಯಾರ್ಶೆಯ್ವನಕಳ್ವೇಣ್ಡುವನಕೇಟ್ಟಿಯೇಲ್ ||
ಞಾಲತ್ತೈಯೆಲ್ಲಾನಡುಙ್ಗಮುರಲ್ವನ|
ಪಾಲನ್ನವಣ್ಣತ್ತುನ್ಪಾಞ್ಚಜನ್ನಿಯಮೇ ||
ಪೋಲ್ವನಶಙ್ಗಙ್ಗಳ್ಪೋಯ್ಪ್ಪಾಡುಡೈಯನವೇ |
ಶಾಲಪ್ಪೆರುಂಪಱೈಯೇಪಲ್ಲಾಣ್ಡಿಶೈಪ್ಪಾರೇ ||
ಕೋಲವಿಳಕ್ಕೇಕೊಡಿಯೇವಿತಾನಮೇ |
ಆಲಿನಿಲೈಯಾಯರುಳೇಲೋರೆಂಪಾವಾಯ್ || .. ||೨೬||

ಪ್ರತಿಪದಾರ್ಥ.

ಮಾಲೇ–ಆಶ್ರಿತರಿಗೆಲ್ಲಾ ವ್ಯಾಮೋಹಕರನೇ
ಮಣಿವಣ್ಣಾ–ನೀಲರತ್ನಛಾಯೆಯುಳ್ಳ ಶ್ರೀಕೃಷ್ಣನೇ
ಮಾರ್ಕಟಿನೀರಾಡುವಾನ್–ಮಾರ್ಗಶೀರ್ಷಾಭಿಷೇಕ ವನ್ನು ಮಾಡಲು
ಮೇಲೈಯಾರ್–ಹಿರಿಯರು
ಶೆಯ್ವನಕಳ್–ಅನುಷ್ಠಿಸಿದಂಥಾ
ವೇಣ್ಡುವನ–(ಆದುದರಿಂದಲೇ) ನಮಗೆ ಬೇಕಾದವುಗ [ಳನ್ನು
ಕೇಟ್ಟಿಯೇಲ್–ನೀನು ಕೇಳುವುದಾದರೆ
ಞಾಲತ್ತೈಯೆಲ್ಲಾಂ–ಈ ಭೂಮಂಡಲವೆಲ್ಲವೂ
ನಡುಙ್ಗಮುರಲ್ವನ–ನಡುಗುವಹಾಗೆ ಶಬ್ದಿಸುವ
ಪಾಲನ್ನವಣ್ಣತ್ತು–ಕ್ಷೀರವರ್ಣವುಳ್ಳ
ಉನ್ಪಾಞ್ಚಜನ್ನಿಯಮೇ–ನಿನ್ನ ಅಸದೃಶವಾದ ಪಾಞ್ಚಜನ್ಯವನ್ನು
ಪೋಲ್ವನಶಙ್ಗಙ್ಗಳ್–ಹೋಲುವ ಶಂಖಗಳೂ
ಪೋಯ್ಪಾಡುಡೈಯನವೇ–ಮಹಾವಿಸ್ತಾರವಾದಂಥ
ಶಾಲಪ್ಪೆರುಂಪಱೈಯೇ–ಬಹುದೊಡ್ಡ ಪಟಹಗಳೂ
ಪಲ್ಲಾಣ್ಡಿಶೈಪ್ಪಾರೇ–ಪಲ್ಲಾಣ್ಡು ಸ್ತುತಿಸುವವರೂ
ಕೋಲವಿಳಕ್ಕೇ–ಮಂಗಳ ದೀಪಂಗಳೂ
ಕೊಡಿಯೇ–ಧ್ವಜಂಗಳೂ
ವಿತಾನಮೇ–ಮೇಲು ಕಟ್ಟುಗಳೂ–ಇವುಗಳನ್ನು
ಆಲಿನಿಲೈಯಾಯ್–ವಟಪತ್ರಶಾಯಿಯಾದ ಸ್ವಾಮಿಯೇ
ಅರುಳ್–ನೀನು ಕೃಪೆಮಾಡಲು
ಏಲ್, ಓರ್–ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ–ನಮ್ಮ ಈ ವ್ರತವು
ಆಯ್–ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ಆಶ್ರಿತರಿಗೆಲ್ಲಾ ವ್ಯಾಮೋಹಕರನೇ, ನೀಲರತ್ನಛಾಯನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯೇ, ನಾವೆಲ್ಲಾ ಮಾರ್ಗಶೀರ್ಷಸ್ನಾನವನ್ನು ಮಾಡುವುದಕ್ಕೋಸ್ಕರ ಹಿರಿಯರೆಲ್ಲಾ ಅನುಷ್ಠಿಸಿದಂತಹ ನಮಗೆ ಬೇಕಾದ ಸಾಮಗ್ರಿಗಳನ್ನು ನೀನು ಕೇಳುವುದಾದರೆ ಹೇಳುವೆವು, ಲಾಲಿಸಬೇಕು.–ಈ ಭೂಮಣ್ಡಲವೆಲ್ಲಾ ನಡುಗುವಹಾಗೆ ಶಬ್ದಿಸುವಂಥಾವುಗಳಾಗಿಯೂ ಕ್ಷೀರವರ್ಣವುಳ್ಳವುಗಳಾಗಿಯೂ ನಿನ್ನ ಅಸದೃಶವಾದ ಪಾಞ್ಚಜನ್ಯವನ್ನು ಹೋಲ ತಕ್ಕವುಗಳಾಗಿಯೂ ಇರುವ ಅನೇಕಶಙ್ಖಂಗಳೂ, ಮಹಾವಿಸ್ತಾರವಾಗಿಯೂ ದೊಡ್ಡವುಗಳಾಗಿಯೂ ಉದಾರ ಘೋಷವನ್ನು ಮಾಡುವವುಗಳಾಗಿಯೂ, ಇರುವ ಪಟಹಗಳೂ, ನಿನಗೆ ಮಂಗಳಾಶಾಸನಮಾಡಲು ಪಲ್ಲಾಣ್ಡು ಹಾಡುವವರೂ, ಮಂಗಳದೀಪಂಗಳೂ, ಧ್ವಜಂಗಳೂ ಮೇಲುಕಟ್ಟುಗಳೂ–ಇವುಗಳನ್ನೆಲ್ಲಾ, ವಟಪತ್ರಶಾಯಿಯಾದ ಸ್ವಾಮಿಯೇ, ನೀನು ಕೃಪೆಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಆಶ್ರಿತವ್ಯಾಮೋಹವೇ ಸ್ವರೂಪವಾಗಿ ಅತಿಮನೋಹರವಾದ ದಿವ್ಯಮಂಗಳವಿಗ್ರಹವುಳ್ಳ ಸ್ವಾಮಿಯೇ, ಪ್ರಪನ್ನಾಧಿಕಾರಿಗಳಿಗೆ ಅವಶ್ಯಾನುಷ್ಠೇಯವೆಂದು ಹೇಳಲ್ಪಟ್ಟದ್ದಾಗಿಯೂ ಶಿಷ್ಟಾಚಾರಕ್ರಮದಲ್ಲಿ ಬಂದದ್ದಾಗಿಯೂ ಇರುವ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವಾದ ವ್ರತಕ್ಕೆ ಅವಶ್ಯಕವಾಗಿ ಬೇಕಾದವುಗಳು ಯಾವವೆಂದರೆ, ಅರಿಕೆಮಾಡಿಕೊಳ್ಳುವೆವು ; ಸಾವಧಾನವಾಗಿ ಲಾಲಿಸಬೇಕು.—ಭೂಮಂಡಲದಲ್ಲೆಲ್ಲಾ ಪ್ರಸಿದ್ಧವಾಗಿ ಘೋಷಿಸುವ ಓಂಕಾರಾರ್ಥರೂಪವಾದ ಅನನ್ಯಾರ್ಹಶೇಷತ್ವಜ್ಞಾನವೂ ; ಇಂತಹ ಜ್ಞಾನಕ್ಕೆ ಪ್ರತಿಕೂಲವಾದ ಸ್ವಸ್ವಾತಂತ್ರ್ಯವನ್ನು ನಿವೃತ್ತಿಮಾಡುವಂಥಾ ನಮಶ್ಶಬ್ದಾರ್ಥವಾದ ಪಾರತಂತ್ರ್ಯಜ್ಞಾನವು ; ಸತ್ಸಹವಾಸವೂ ; ಸರ್ವೇಶ್ವರನಾದ ನಿನಗೆ ಅತ್ಯಂತ ಪ್ರೀತಿಕರವಾದ ಭಾಗವತಶೇಷತ್ವಜ್ಞಾನವೂ ; ಉಭಯಶೇಷತ್ವಸ್ವರೂಪವಾದ ಕೈಂಕರ್ಯವೂ ; ಅಂತಹ ಕೈಂಕರ್ಯದಲ್ಲಿ ಭೋಕ್ತೃತ್ವ ನಿವೃತ್ತಿಯೂ—ಇವುಗಳೆಲ್ಲವನ್ನೂ ದಯಪಾಲಿಸಬೇಕು ಮಹಾಪ್ರಳಯಕಾಲದಲ್ಲಿ ಸಮಸ್ತ ಜೀವರಾಶಿಗಳನ್ನೂ ತನ್ನ ಉದರದಲ್ಲಿ ಲೀನವಮಾಡಿಸಿ ವಟಪತ್ರಶಾಯಿಯಾಗಿರುವ ಆಶ್ರಿತರಕ್ಷಕನೇ, ನೀನು ದಯವಿಟ್ಟು ಸಾವಕಾಶಮಾಡದೆ ನಮ್ಮ ಕೋರಿಕೆಯನ್ನು ನೆರವೇರಿಸಿ ಕೊಟ್ಟರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

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26. O Lord Srikrishna! commanding the most pleasant auspicious Divine Appearance, and naturally enamoured of Thy devotees, if Thou be pleased to graciously hear us, we shall, with Thy kind permission, enumerate the requisitions necessary for the successful fruition of our matchless vow, as enjoined to be secured and adopted by Thy special devotees, and as traditionally handed down from generation to generation: these are as follow—(1) The knowledge of the principle that our devotional service is due to no other than the Supreme Being Thyself, essentially inculcated in the sacred '*Omkāra*' the voice of which loudly thunders with due celebrity throughout the world; (2) the knowledge of the idea of dependence on the Lord Himself, distinctly proclaimed by the portion '*Namas*' of the sacred mantra, which knowledge is antagonistic to the mistaken idea of independence; (3) healthy Association with the learned and pious; (4) the knowledge of dutifulness towards Thy devotees, which is most endearing to Thee; (5) spiritual devotional service and unflinching loyalty due to Thee as well as to Thy followers; (6) the removal of all ideas of self-enjoyment derivable from such devotional service. All these Thou shouldst condescend to favour us with. O Lord! the Saviour of all devotees, that dost take rest on the bânyan-leaf a baby, preserving all the creatures within Thy Abdomen at the final deluge of the world! Should Thou kindly fulfil our desires without any delay, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in *holding communion* with the Lord and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences.

ಕೂಡಾರೈವೆಲ್ಲುಂಶೀರ್ಗೋವಿಂದಾವುನ್ದನ್ನೈಪ್ |
ಪ್ಪಾಡಿಪ್ಪಱೈಕೊಣ್ಡುಯಾಂಪೆಱುಶಮ್ಮಾನ ‖
ನಾಡುಪುಕೞುಂಪರಿಶಿನಾನನ್ಱಾಕ |
ಚೂಡಕಮೇತೋಳ್ವಳೈಯೇತೋಡೇಶೆವಿಪ್ಪೂವೇ ‖
ಪಾಡಕಮೇಯೆನ್ಱನೈಯಪಲ್ಕಲನುಮಿಯಾಮಣಿವೋಂ |
ಆಡೈಯುಡುಪ್ಪೋಮದನ್ಪಿನ್ನೇಪಾಲ್ಶೋಱು ‖
ಮೂಡನೆಯ್ಪೆಯ್ದುಮುೞಙ್ಗೈವೞಿವಾರ |
ಕೂಡಿಯಿರುನ್ದುಕುಳಿರ್ನ್ದೇಲೋರೆಂಪಾವಾಯ್ ‖ ... ‖೨೭‖

ಪ್ರತಿಪದಾರ್ಥ.

ಕೂಡಾರೈ—ತನ್ನನ್ನು ಆಶ್ರಯಿಸದವರನ್ನು
ವೆಲ್ಲುಂಶೀರ್—ಜಯಿಸತಕ್ಕ ಗುಣವುಳ್ಳ
ಗೋವಿನ್ದಾ—ಗೋವಿಂದನೇ
ಉನ್ ತನ್ನೈ ಪಾಡಿ—ನಿನ್ನನ್ನು ಕೊಣ್ಡಾಡಿ
ಪಱೈಕೊಣ್ಡು—ಪಟಹ ಮುಂತಾದ್ದನ್ನು ಸ್ವೀಕರಿಸಿದ ಅನಂತರ
ಯಾಂ ಪೆಱು ಶಮ್ಮಾನಂ—ನಾವು ಹೊಂದತಕ್ಕ ಬಹುಮಾನವು
ನಾಡುಪುಕೞುಂ—ಲೋಕದವರೆಲ್ಲಾ ಹೊಗಳುವ ಹಾಗೆ
ಪರಿಶಿನಾಲ್ ನನ್ಱಾಕ—ಗುಣಾತಿಶಯದಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ
ಶೂಡಕಮೇ—ಕೈಯಲ್ಲಿ ಧರಿಸತಕ್ಕ ಕಙ್ಕಣವೂ
ತೋಳ್ವಳೈಯೇ—ಭುಜಕೀರ್ತಿಯೂ
ತೋಡೇ—ಕಿವಿಯಲ್ಲಿ ಧರಿಸತಕ್ಕ ಓಲೆಯೂ
ಶೆವಿಪ್ಪೂವೇ—ಕರ್ಣಪೂರವೆಂಬ ಆಭರಣವೂ
ಪಾಡಕಮೇ—ಕಾಲ್ಗಡಗವೂ
ಎನ್ಱನೈಯ ಪಲ್ಕಲನುಂ—ಎಂಬ ನಾನಾವಿಧವಾದ ಆಭರಣಗಳೂ
ಯಾಂ ಅಣಿವೋಂ—ನಾವು ಧರಿಸಿಕೊಳ್ಳುವೆವು
ಆಡೈಯುಡುಪ್ಪೋಂ—ನಿನ್ನ ಪ್ರಸಾದವಾದ ವಸ್ತ್ರಂಗಳನ್ನು ಧರಿಸುವೆವು
ಅದನ್ಪಿನ್ನೇ—ಅದಾದಮೇಲೆ
ಪಾಲ್ಶೋಱು—ಕ್ಷೀರಾನ್ನವು
ಮೂಡನೆಯ್ಪೆಯ್ದು—ಮುಳುಗಿಹೋಗುವಹಾಗೆ ಘೃತವನ್ನು ಸೇರಿಸಿ
ಮುೞಙ್ಗೈವೞಿವಾರ—ಮೋಕ್ಷಮಾರ್ಗವಾಗಿ ಹರಿದುಹೋಗುವಂತೆ
ಕೂಡಿ ಇರುನ್ದು—ನೀನೂನಾವೂಸೇರಿ ಭುಜಿಸಬೇಕು
ಕುಳಿರ್ನ್ದು—ನಾವೆಲ್ಲಾ ಸುಖವಾಗಿದ್ದು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ತನ್ನನ್ನು ಆಶ್ರಯಿಸಿ ಉಜ್ಜೀವಿಸಲೆಳಸದವರನ್ನು ಸ್ವಾಧೀನಪಡಿಸತಕ್ಕ ಗುಣಂಗಳುಳ್ಳ ಗೋವಿನ್ದನೇ! ನಿನ್ನನ್ನು ಕೊಣ್ಡಾಡಿ ನಿನ್ನ ಕೃಪೆಯಿಂದ ಪಟಹ ಮುಂತಾದ್ದನ್ನು ಸ್ವೀಕರಿಸಿ, ಅನಂತರ ನಾವು ಹೊಂದತಕ್ಕ ಬಹುಮಾನವೇನೆಂದರೆ, ಲಾಲಿಸಿ ಕೇಳು, ಹೇಳುವೆವು. ಲೋಕದವರೆಲ್ಲಾ ಕೊಣ್ಡಾಡುವಹಾಗೆ ಗುಣಾತಿಶಯವುಳ್ಳದ್ದಾಗಿರುವ ಕಙ್ಕಣಾಭರಣ, ಭುಜವಲಯ, ಓಲೆ, ಕರ್ಣಪೂರ, ಕಾಲ್ಗಡಗ ಮುಂತಾದ ನಾನಾವಿಧವಾದ ಆಭರಣಗಳನ್ನು ನೀನೂ ನೀಳಾದೇವಿಯೂ ಅನುಗ್ರಹಿಸಿ ಕೊಟ್ಟಲ್ಲಿ, ನಾವು ಆನಂದದಿಂದ ಧರಿಸಿಕೊಳ್ಳುವೆವು. ನಿಮ್ಮ ಪ್ರಸಾದವಾದ ವಸ್ತ್ರಂಗಳನ್ನೂ ಧರಿಸುವೆವು; ಅನಂತರ ಕ್ಷೀರಾನ್ನವು ಸುವಾಸನೆಯುಳ್ಳ ಘೃತದಿಂದ ವಿಶೇಷವಾಗಿ ಮಿಶ್ರಮಾಡಲ್ಪಟ್ಟು, ಮೋಕ್ಷಮಾರ್ಗವಾಗಿ ಆ ತುಪ್ಪವು ಹರಿದುಹೋಗುವಂತೆ ನಾವು ನಿನ್ನೊಡನೆ ಸೇರಿ ಸುಖವಾಗಿ ಭುಜಿಸಬೇಕು. ಆಗ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಫಲವಾಗಿ ತೇರ್ಗಡೆಯಾಗುವುದು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಚೇತನರಿಗೆ ಕರಣಕಳೇಬರಂಗಳನ್ನೂ ಅನುಗ್ರಹಿಸಿ ಶಾಸ್ತ್ರಪ್ರದಾನವನ್ನು ಮಾಡಿದರೂ "ನಾವು ನಿನಗೆ ಶೇಷಭೂತರಲ್ಲ; ಆದಕಾರಣ ನಾವು ನಿನ್ನ ಕೈಙ್ಕರ್ಯದಲ್ಲಿ ಪ್ರವರ್ತಿಸಿ

ವುದಿಲ್ಲ" ಎಂದು ಮುಷ್ಕರಮಾಡುವವರನ್ನೂ ಕೂಡ ತನ್ನ ಸೌಶೀಲ್ಯ ಶೌರ್ಯಾದಿಗುಣಂಗ
ಳಿಂದ ಸನ್ಮಾರ್ಗಕ್ಕೆ ತಿರುಗಿಸಿ ಜಯಶೀಲನಾಗತಕ್ಕ ಸರ್ವಸುಲಭನಾದ ಶ್ರೀಕೃಷ್ಣನೇ!
ಸರ್ವಸ್ವಾತ್ಮಪರನಾದ ನಿನ್ನನ್ನು ಸ್ವಭಾವಸಿದ್ಧವಾದ ಪ್ರೀತಿಯಿಂದ ಸ್ತುತಿಸಿ, ನಿನ್ನ ದಿವ್ಯ
ನಾಮಸಂಕೀರ್ತನವನ್ನು ಮಾಡಿ, ಪುರುಷಾರ್ಥಂಗಳನ್ನು ಹೊಂದಿದ ತರುವಾಯ ನಿನ್ನಿಂದ
ನಾವು ಹೊಂದತಕ್ಕ ಸನ್ಮಾನಗಳು ಯಾವವೆಂದರೆ, ಸಾವಧಾನವಾಗಿ ಲಾಲಿಸಬೇಕು.—
ವಿಷ್ಣುಪಾದಾಕೃತಿಯೆಂದು ಭಾವಿಸಲ್ಪಡುವ ಊರ್ಧ್ವಪುಂಡ್ರವನ್ನೂ, ನಿನ್ನ ಅನನ್ಯಾರ್ಹ
ಶೇಷರಾದ ದಾಸಭೂತರೆಂದು ಸೂಚಿಸುವ ಶಂಖಚಕ್ರಾಂಕನವನ್ನೂ, ಆತ್ಮಸ್ವರೂಪ
ಯಾಥಾತ್ಮ್ಯಜ್ಞಾನವನ್ನು ಕೊಡುವ ತಿರುಮನ್ತ್ರವನ್ನೂ, ಭಕ್ತಿಪ್ರದಾತೃವಾದ ದ್ವಯ
ವೆಂಬ ಮಂತ್ರವನ್ನೂ, ಉಪಾಯಾನ್ತರ ನಿವೃತ್ತಿರೂಪವಾದ ವೈರಾಗ್ಯವನ್ನು ಉಂಟು
ಮಾಡುವ ಚರಮಶ್ಲೋಕ ಮಂತ್ರವನ್ನೂ—ಹೀಗೆ ಸ್ವರೂಪಜ್ಞರಾದ ಮುಮುಕ್ಷುಗಳಿಗೆ
ಬೇಕಾಗತಕ್ಕ ಇವುಗಳನ್ನೆಲ್ಲಾ ನೀನು ನಮಗೆ ಯಥಾವತ್ತಾಗಿ ದಯಾಪಾಲಿಸಿ ಕಾಪಾ
ಡಬೇಕು. ಇದಲ್ಲದೆ ಹೀಗೆ ಜ್ಞಾನಭಕ್ತಿವೈರಾಗ್ಯಾತಿಶಯದಿಂದ ಶೇಷತ್ವಜ್ಞಾನವು ತಲೆಯೆತ್ತಿ
ತದನಂತರ ನಾವು ನಿನ್ನಲ್ಲಿ ಮಾಡುವ ಕೈಂಕರ್ಯವನ್ನೂ, ನಮ್ಮ ಪಾರತಂತ್ರ್ಯಜ್ಞಾನಸೂಚಕ
ವಾದ ಆನಂದಪ್ರವಾಹವು ಉಕ್ಕಿಬರುವಂತೆ, ನಡಿಸಿಕೊಂಡುಬರಬೇಕು; ಭೋಕ್ತೃವಾದ
ನಿನ್ನೊಡನೆ ಭೋಗ್ಯರಾದ ನಾವು ಈಗ ತತ್ವಜ್ಞಾನಪುರಸ್ಸರವಾಗಿ ಸಂಬಂಧಿಸಿಕೊಂಡಿರು
ವುದರಿಂದ, ವಿಶ್ಲೇಷ ವ್ಯಸನವೆಲ್ಲಾ ನಿನ್ನ ಕೃಪೆಯಿಂದ ಈಗ ತೀರಿಹೋದವು; ಈ ದಿವಸ
ವಲ್ಲವೇ ನಿನ್ನಿಂದ ಹೊಂದತಕ್ಕ ಪುರುಷಾರ್ಥಂಗಳನ್ನೂ ಮೇಲೆಹೇಳಿದ ಸನ್ಮಾನಂಗಳನ್ನೂ
ನಾವು ಹೊಂದಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತವು ಸಾಂಗವಾ
ಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರಿತು.

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27. O Lord Srikrishna! accessible to all, Who hast the special merit of bringing round to a righteous course, by Thy Goodness, Heroism and other Excellences, even the most obdurate of human creatures that persist in pursuing a wrong course, blabbering thus—" We owe no allegiance to Thee, hence we are not bound to offer any devotional service to Thee," though Thou hast been all along kind to them, hast given them bodies and organs to work with, and hast even blessed them with sciences and revelations to lead them on to Truth. We shall, with Thy Gracious Permission, sing Thy Glory with our natural devotion and piety, and heartily recite Thy *divine names* as in duty bound; and soon after the fulfilment of our objects, what we are to be blessed with as presents by Thee in connection with the completion of our vow, we shall enumerate, if Thou be pleased to hear. These are as follow—(1) the symbol of *oordhvapundra* to adorn our forehead as indicating the mark of Thy Divine Feet; (2) the symbol of the discus and conch-shell to proclaim to the world; that we are loyal devotees to Thee, and to no other; (3) the award of sacred *Tirumantra*, that bestows on us the right knowledge regarding the real nature of our soul *in relation to* Thee; (4) the sacred *Dvaya*, the giver of wisdom and piety; (5) and, lastly, the final *sacrament* of *Charama Sloka* (final couplet,) that inculcates self-abnegation and the entire denial of any source of salvation, other than *Thyself*. These, which are essentially required by all pious men seeking after Thee, Thou shouldst be gracious enough to bestow on us. Moreover, our loyalty and devotion to Thee having become thus prominent owing to the influence of pure wisdom, piety, and absolute freedom from all desire, Thou shouldst so bless us as to make us continue to offer our devotional service, so that the stream of blissful enjoyment, arising from our superior knowledge of entire dependence on Thee, may overflow its bank. As we are now united with Thee in the *relation of the enjoyed and the Enjoyer respectively*, all our sufferings caused by our separation from Thee have ceased. This is the happy day, since all our objects have been finally achieved, and we have now realised our vow to the fullest extent.

ಕಱವೈಕಳ್ಪಿನ್ಸೆನ್ರುಕಾನಂಶೇರ್ನ್ದುಣ್ಬೋಂ |
ಅಱಿವೊನ್ರುಮಿಲ್ಲಾದವಾಯ್‌ಕ್ಕುಲತ್ತುನ್ರನ್ನೈ ||
ಪಿಱವಿಪೆಱುನ್ದನೈಪ್ಪುಣ್ಣಿಯಂಯಾಮುಡೈಯೋಂ |
ಕುಱೈವೊನ್ರುಮಿಲ್ಲಾದಗೋವಿನ್ದಾವುನ್ರನ್ನೊಡು ||
ಉಱವೇಲ್ನಮಕ್ಕಿಙ್ಗೊೞಿಕ್ಕವೊೞಿಯಾ |
ಅಱಿಯಾದಪಿಳ್ಳೈಕಳೋಮನ್ಬಿನಾಲುನ್ರನ್ನೈ ||
ಶಿಱುಪೇರೞೈತ್ತನವುಂಶೀಱಿಯರುಳಾದೇ |
ಇಱೈವಾನೀತಾರಾಯ್ಪಱೈಯೇಲೋರೆಂಪಾವಾಯ್ || ... ||೨೮||

ಪ್ರತಿಪದಾರ್ಥ.

ಕಱವೈಕಳ್—ಹಸುಗಳ
ಪಿನ್ಶೆನ್ರು—ಹಿಂದೆ ಹೋಗಿ
ಕಾನಂಶೇರ್ನ್ದು—ಕಾಡಿನಲ್ಲಿ ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಸೇರಿ
ಉಣ್ಬೋಂ—ಶರೀರ ಪೋಷಣೆಯನ್ನು ಮಾಡುವೆವು
ಅಱಿವು, ಒನ್ರುಂ, ಇಲ್ಲಾದ—ಕೊಂಚವೂ ತಿಳಿವಳಿಕೆ ಯಿಲ್ಲದ
ಆಯ್ಕ್ಕುಲತ್ತುನ್ರನ್ನೈ—ಗೋಪಕುಲದಲ್ಲಿ ಅವತರಿಸಿದ ನಿನ್ನನ್ನು
ಪಿಱವಿ ಪೆಱುನ್ದನೈ—ಸಜಾತೀಯನಾಗಿ ಹೊಂದಿರತಕ್ಕ
ಪುಣ್ಣಿಯಂಯಾಮುಡೈಯೋಂ—ಪುಣ್ಯವನ್ನು ನಾವು ಹೊಂದಿದ್ದೇವೆ
ಕುಱೈ ಒನ್ರುಂ—ಕುಂದಕ ಒಂದೂ
ಇಲ್ಲಾದ ಗೋವಿನ್ದಾ—ಇಲ್ಲದಿರುವ ಗೋವಿಂದನೇ
ಉನ್‌ತನ್ನೊಡು—ನಿನ್ನೊಡನೆ ನಮಗಳಿಗೆ ಉಂಟಾದ
ಉಱವು ಏಲ್—ಸಂಬಂಧವೋ ಎಂದರೆ
ನಮಕ್ಕು ಇಙ್ಗು—ನಮಗೆ ಇಲ್ಲಿ ಯಾವವಿಧದಲ್ಲಿಯೂ
ಒೞಿಕ್ಕ ಒೞಿಯಾದು—ತ್ಯಜಿಸತಕ್ಕದ್ದಲ್ಲವೇ ಅಲ್ಲ
ಅಱಿಯಾದಪಿಳ್ಳೈಕಳೋಂ—ಅಜ್ಞರಾದ ಬಾಲೆಯರು
ಅನ್ಬಿನಾಲ್ ಉನ್‌ತನ್ನೈ—ಭಕ್ತಿಯಿಂದ ನಿನ್ನನ್ನು
ಶಿಱುಪೇರ್ ಅೞೈತ್ತನವುಂ—ಮರ್ಯಾದೆಯಿಲ್ಲದ ಹೆಸರುಗಳಿಂದ ನಿನ್ನನ್ನು ಕರೆದದ್ದನ್ನು ಕುರಿತು
ಶೀಱಿಯರುಳಾದೇ—ಕೋಪಗೊಳ್ಳದೆ
ಇಱೈವಾನೀತಾರಾಯ್—ಸ್ವಾಮಿಯೇ, ನೀನು ಕೃಪೆ ಮಾಡಿ ಕೊಡಬೇಕು
ಪಱೈ—ನಮ್ಮ ಅಪೇಕ್ಷಿತಂಗಳನ್ನು
ಏಲ್, ಓರ್—ತಕ್ಕ ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಸ್ವಾಮಿಯೇ, ಅಜ್ಞರಾದ ನಾವು ಹಸುಗಳಹಿಂದೆ ಹೋಗಿ ಕಾಡಿನಲ್ಲಿ ಎಲ್ಲರೂ ಒಟ್ಟಿಗೆ ಸೇರಿಕೊಂಡು, ಹಸುಗಳಿಗೆ ಮೇವು ಆದಮೇಲೆ, ನಮ್ಮ ಶರೀರ ಪೋಷಣೆಯನ್ನು ಮಾಡಿಕೊಂಡಿರುವೆವು. ಕೊಂಚವೂ ತಿಳುವಳಿಕೆಯಿಲ್ಲದ ಈ ಗೋಪಕುಲದಲ್ಲಿ ನೀನು ದಯಮಾಡಿ ಅವತರಿಸಿದ ಕಾರಣ ನಮಗೆ ನೀನು ಸಜಾತೀಯನಾಗಿರುವ ಒಂದು ಪುಣ್ಯವನ್ನುಮಾತ್ರ ನಾವು ಪಡೆದಿದೇವೆ. ನಿಷ್ಕಳಂಕನಾಗಿಯೂ ಆವಾಪ್ತಸಮಸ್ತಕಾಮನಾಗಿಯೂ ಇರುವ ಶ್ರೀಕೃಷ್ಣನೇ, ನಿನ್ನೊಡನೆ ನಮಗೆ ಉಂಟಾದ ಈ ಸಂಬಂಧವು ನಿನ್ನಿಂದೆ ಹೇಗಾದರೂ ತ್ಯಜಿಸತಕ್ಕದ್ದಲ್ಲ ; ಅಜ್ಞರಾಗಿಯೂ ಬಾಲೆಯರಾಗಿಯೂ ಇರತಕ್ಕ ನಾವು ಭಕ್ತಿಪಾರವಶ್ಯದಿಂದ ನಿನ್ನನ್ನು ಮರ್ಯಾದೆಗೆ ಕೊಱತೆಯಾದ ಹೆಸರುಗಳಿಂದ ಕರೆದಿರುವೆವು ; ಅದಕ್ಕಾಗಿ ನೀನು ನಮ್ಮಮೇಲೆ ಕೋಪಗೊಳ್ಳದೆ ಕೃಪೆಮಾಡಿ ನಮ್ಮ ಇಷ್ಟಾರ್ಥಸಿದ್ಧಿಯನ್ನು ನೆರವೇರಿಸಿಕೊಡಬೇಕು. ಹೀಗೆ ನಮ್ಮ ಅಪೇಕ್ಷಿತಂಗಳನ್ನು ನೀನು ಕೃಪೆಮಾಡಿದೊಡೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ಕೊನೆಗಾಣುತ್ತದೆ.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಸರ್ವೇಶ್ವರನೇ, ಜ್ಞಾನಹೀನರಾದ ಸಂಸಾರಿಗಳನ್ನು ನಾವು ಅನುವರ್ತಿಸಿಕೊಂಡು, ಈ ನಶ್ವರವಾದ ಸಂಸಾರವನ್ನೇ ಪ್ರಾಪ್ಯವೆಂದು ಭಾವಿಸಿಕೊಂಡು ಕುಕ್ಷಿಂಭರರಾಗಿ ದೇಹಪೋಷಣೆಯನ್ನೇ ಮಾಡಿಕೊಂಡು ಅಜ್ಞಾನಿಗಳಾಗಿ ಅಲೆಯುತ್ತಾ ವೃಥಾ ಕಾಲಹರಣವನ್ನು ಮಾಡಿದೆವು; ಆದರೆ ಜ್ಞಾನಭಕ್ತಿವೈರಾಗ್ಯಾದಿಗಳು ನಮ್ಮಲ್ಲಿ ಕೊಂಚವೂ ಇಲ್ಲದಿದ್ದರೂ, ಉಪಾಯಾಂತರ ಪರಿಗ್ರಹಮಾಡುವ ದೋಷ ಯಾವುದೂ ಇಲ್ಲದ ಸತ್ಕುಲದಲ್ಲಿ ನಾವು ಜನಿಸಿದ್ದೇವೆ. ಶ್ರಿಯಃಪತಿಯಾದ ನೀನು ಮಾನುಷಜನ್ಮದಲ್ಲಿ ಹುಟ್ಟಿ, ಕೀಳಾದವರಾದ ನಮಗೆ ಅಭಿಮುಖನಾಗಿರುವುದಕ್ಕೋಸ್ಕರ ಮನುಷ್ಯಸಜಾತೀಯನಾಗಿ, ನಿನ್ನ ಉತ್ಕೃಷ್ಟಪದವಿಯನ್ನು ನೆನೆಯದೆ, ನಿನ್ನನ್ನು ಕೀಳುಮಾಡಿಕೊಂಡು ನಮ್ಮ ಕುಲದಲ್ಲಿಯೇ ಅವತರಿಸಿದೆ. ಹೀಗೆ ನಮ್ಮೊಡನೆ ಕಲೆತು ಕೂಡಾಡಿ ಬಳಕೆಯನ್ನು ಮಾಡಿ ನಮ್ಮ ಜನ್ಮವು ಸಾಫಲ್ಯವಾಗುವಂತೆ ನೀನು ಕೃಪೆಮಾಡಿದ್ದು ನಮ್ಮ ಪುಣ್ಯೋದಯವೇಸರಿ! ಅವಾಪ್ತಸಮಸ್ತಕಾಮನಾದ ಶ್ರೀಗೋವಿನ್ದನೇ, ಯಾವಲೋಕದಲ್ಲಿಯೂ ನಿನಗೆ ಅಪೇಕ್ಷಿತವಾದದ್ದೂ ಇಲ್ಲ; ಹೊಂದದೇ ಇರತಕ್ಕದ್ದೂ ಇಲ್ಲ; ಅಶರಣ್ಯಶರಣ್ಯನಾದ ನಿನ್ನೊಡನೆ ಅನನ್ಯಶರಣರಾದ ನಮಗೆ ಇರುವ ಸ್ವಸ್ವಾಮಿಭಾವ ಸಂಬಂಧವು, ಪರಿಭಾವಿಸಿ ನೋಡುವಲ್ಲಿ, ನಮ್ಮಿಬ್ಬರಿಗೂ ಸ್ವರೂಪವಾಗಿರುವುದಱಿಂದ, ಈ ನಿತ್ಯಸಂಬಂಧವು ಸರ್ವಶಕ್ತನಾದ ನಿನ್ನಿಂದಲೂ ಪ್ರಾಕೃತರಾದ ನಮ್ಮಿಂದಲೂ ನೀಗಿಸಲಳವಲ್ಲ; ಸರ್ವಸ್ಮಾತ್ಪರನೇ, ನಿನ್ನ ಮಹಿಮೆಯನ್ನು ಅಱಿಯದೆ ಪೂರ್ವದಲ್ಲಿ ಅಜ್ಞಾನದಿಂದಲೂ, ನಿನ್ನ ಮಹಿಮೆಯನ್ನು ತಿಳಿದಮೇಲೂ ಪ್ರೇಮಾತಿಶಯದಿಂದಲೂ, ನಿನ್ನನ್ನು ಏಕವಚನದಲ್ಲಿ ಹೆಸರುಹಿಡಿದು ಕೂಗಿ ಗೌರವಹೀನವಾಗಿ ನಿನ್ನನ್ನು ಕಂಡರೂ, ಇದಕ್ಕಾಗಿ ನಮ್ಮಮೇಲೆ ಕೋಪಗೊಳ್ಳದೆ ನಮ್ಮ ಅಪರಾಧವನ್ನೆಲ್ಲಾ ಕ್ಷಮಿಸಿ ನಾವು ಕೇಳಿಕೊಂಡ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ದಯವಿಟ್ಟು ಅನುಗ್ರಹಿಸಬೇಕು. ಹೀಗೆಮಾಡಿದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಫಲವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆಱವೇರುತ್ತದೆ.

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28. O Lord of lords! we have been hitherto enveloped in ignorance, and have consequently followed the low pursuits of the ordinary dwellers on this earth in the mistaken belief that this transcient mortal life is the final goal of our existence, have accordingly been attending to the gratification of low passions and the wants of our stomach like so many ignoramuses, and have thus wasted all these days without turning them to good account; and although we have been without any of the facilities for acquiring pure wisdom, piety, loyalty, or absolute freedom from all desires, which qualifications surely lead us on to Thee, we have at any rate the rare merit of being born in the noble family of those devotees who never resorted to any source of salvation other than Thyself. Eminently exalted as Thy position is, Thou hast graciously condescended to incarnate amongst us, as a human being, to be accessible to us all, unmindful of Thy August Position, and demeaning Thyself in a way, so that Thou mayest be like unto us in every respect. This merciful act of Thine, so characteristic of Thy Noble Nature, is the result of our good fortune. O Lord Govinda! the Being to Whom there is nothing to be desired or attained, as Thou art perfect, the relationship subsisting between Thyself (the Refuge of the refugeless) and ourselves (who find no other refuge than Thyself) is, on deeper consideration, found to be so natural and permanent that it cannot be broken or affected either by Thee, the All-Powerful Supreme Being, or by poor helpless mortals like ourselves. O Lord of lords, the Highest of the high! our expressions of discourtesy which we may have often employed in addressing Thee at a time when we were ignorant of Thy Preeminence and Valour, or subsequently out of *love* even after understanding Thy Glorious Nature, Thou shouldst not take any notice of; but shouldst kindly forgive us our faults, and vouchsafe us, Thy humble devotees, the object of our mission. Should Thou be so pleased, we shall be in a fair way to see our vow brought to a successful issue.

ಶಿಱ್ಱಂಶಿಱುಕಾಲೇವನ್ದುನ್ನೈ ಚ್ಚೇವಿತ್ತು |
ಪೊಱ್ಱಾಮರೈಯಡಿಯೇಪೋಱ್ಱುಂಪೊರುಳ್ಕೇಳಾಯ್ ‖
ಪೆಱ್ಱಮೇಯ್ತ್ತುಣ್ಣುಙ್ಕುಲತ್ತಿಱ್ಪಿಱನ್ದನೀ |
ಕುಱ್ಱೇವಲೆಙ್ಗಳೈಕ್ಕೊಳ್ಳಾಮಱ್ಪೋಕಾ ‖
ದಿಱ್ಱೈಪ್ಪಱೈಕೊಳ್ವಾನನ್ಱುಕಾಣ್ಗೋವಿನ್ದಾ |
ಎಱ್ಱೈಕ್ಕುಮೇಪೇಱ್ಱವಿಕ್ಕುಮುನ್ಱನ್ನೋಡು ‖
ಉಱ್ಱೋಮೇಯಾವೋಮುನಕ್ಕೇನಾಮಾಟ್ಚೆಯ್ವೋಮ್ |
ಮಱ್ಱೈನಙ್ಗಾಮಙ್ಗಳ್ಮಾಱ್ಱೇಲೋರೆಂಪಾವಾಯ್ ‖ ... ‖೨೯‖

ಪ್ರತಿಪದಾರ್ಥ.

ಶಿಱ್ಱಂಶಿಱುಕಾಲೇ—ಬೆಳಬೆಳಗ್ಗಿನಜಾವದಲ್ಲಿಯೇ
ವನ್ದುಉನ್ನೈಸೇವಿತ್ತು—ನಾವೇ ಬಂದು ನಿನ್ನನ್ನು ಸೇವಿಸಿ
ಉನ್‌ಪೊಱ್ಱಾಮರೈಯಡಿಯೇ—ನಿನ್ನ ದಿವ್ಯ ಪಾದ ಕಮಲಂಗಳನ್ನು
ಪೋಱ್ಱುಂ—ಮಂಗಳಾಶಾಸನಮಾಡುವ
ಪೊರುಳ್‌ಕೇಳಾಯ್—ಪ್ರಯೋಜನವನ್ನು ಕೇಳು
ಪೆಱ್ಱಂಮೇಯ್ತ್ತು—ಹಸುಗಳನ್ನು ಮೇಯಿಸಿ ಕೊಂಡು
ಉಣ್ಣುಂಕುಲತ್ತಿಲ್‌ಪಿಱನ್ದನೀ—ಜೀವಿಸುವ ಗೋಪಾಲ ಕರ ಕುಲದಲ್ಲಿ ಅವತರಿಸಿದ ನೀನು
ಕುಱ್ಱೇವಲ್—ಅಂತರಂಗ ಕೈಂಕರ್ಯಗಳನ್ನು
ಎಙ್ಗಳೈ ಕೊಳ್ಳಾಮಲ್—ನಮ್ಮಿಂದ ಅಂಗೀಕರಿಸದೆ
ಪೋಕಾದು—ಹೋಗಕೂಡದು
ಇಱ್ಱೈಪ್ಪಱೈಕೊಳ್ವಾನ್—ಈಗ ಮಾತ್ರ ಬಂದು ಪ್ರಯೋಜನವನ್ನು ಅಪೇಕ್ಷಿಸಿ
ಅನ್ಱುಕಾಣ್‌ಗೋವಿಂದಾ—ಬಂದವರಲ್ಲವೈಯ್ಯಾ ಗೋವಿಂದಾ
ಎಱ್ಱೈಕ್ಕುಂ—ಕಾಲತತ್ವ ಇರುವವರಿಗೂ
ಏಳೇಳ್‌ಪಿಱವಿಕ್ಕುಂ—ಏಳುಏಳಾಗಿ ಲೆಕ್ಕಮಾಡುವ ಇಪ್ಪತ್ತೊಂದು ತಲೆಮೊಱೈಯಲ್ಲಿಯೂ
ಉನ್ ತನ್ನೋಡು—ನಿನ್ನೊಡನೆ
ಉಱ್ಱೋಮೇಯಾವೋಂ—ಅನನ್ಯಾರ್ಹರಾಗಿ ಆಗುವೆವು
ಉನಕ್ಕೇನಾಂ ಆಳ್ ಶೆಯ್ವೋಂ—ನಿನಗೇ ದಾಸ್ಯವನ್ನು ವಹಿಸಿರುವೆವು
ಮಱ್ಱೈನಂಕಾಮಂಗಳ್—ಮತ್ತೆ ನಮ್ಮ ಇತರ ಅಪೇಕ್ಷಿತಂಗಳನ್ನು
ಮಾಱ್ಱು—ನೀಗಿಬಿಡು
ಏಲ್, ಓರ್—ತಕ್ಕ, ಅದ್ವಿತೀಯವಾದ
ಎಂಪಾವೈ—ಈ ನಮ್ಮ ವ್ರತವು
ಆಯ್—ಶುಭವಾಗಿ ತೀರ್ಗಡೆಯಾಗುವುದು.

ತಾತ್ಪರ್ಯ.

ಎಲೈ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯೇ, ಬೆಳಬೆಳಗ್ಗಿನಜಾವದಲ್ಲಿಯೇ ನಾವೇ ಇಲ್ಲಿಗೆ ಬಂದು ಪರಾತ್ಪರನಾದ ನಿನ್ನನ್ನು ಸೇವಿಸಿ ನಿನ್ನ ದಿವ್ಯಪಾದಕಮಲಂಗಳಿಗೆ ಮಂಗಲಾಶಾಸನವನ್ನು ಮಾಡುವುದರಿಂದ ನಮಗೆ ಪ್ರಾಪ್ತವಾಗುವ ಪುರುಷಾರ್ಥವನ್ನು ಅವಧರಿಸು, ಅರಿಕೆಮಾಡಿಕೊಳ್ಳುವೆವು. ಹಸುಗಳನ್ನು ಮೇಯಿಸಿಕೊಂಡು ಜೀವಿಸುವ ಅಜ್ಞರಾದ ಗೋಪಾಲಕರ ಕುಲದಲ್ಲಿ ಅವತರಿಸಿದ ನೀನು ನಮ್ಮಿಂದ ಅಂತರಂಗಕೈಂಕರ್ಯವನ್ನು ಅಂಗೀಕರಿಸದೆ ಹೋಗಕೂಡದು ; ಮತ್ತು ಈಗಿನಮಾತ್ರಕ್ಕೆ ಬಂದು ಪುರುಷಾರ್ಥವನ್ನು ಕರುಣಾಳುವಾದ ನಿನ್ನಿಂದ ಅಪೇಕ್ಷಿಸಿ ನಾವು ಬಂದವರಲ್ಲವೈಯ್ಯಾ, ಗೋವಿಂದಾ ; ಏಳು ಏಳಾಗಿ ಲೆಕ್ಕಮಾಡುವ ಇಪ್ಪತ್ತೊಂದು ತಲೆಮುಱೈಯಲ್ಲಿಯೂ ಅಲ್ಲದೆ ಕಾಲತತ್ವವಿರುವವರಿಗೂ ಅನನ್ಯಾರ್ಹಶೇಷರಾದ ನಾವು ನಿನ್ನೊಡನೆ ಸೇರಿ ನಿನ್ನಲ್ಲಿ ದಾಸ್ಯವನ್ನು ವಹಿಸಿಕೊಂಡು ಬಾಳತಕ್ಕವರು ; ನಮಗೆ ಇರತಕ್ಕ ಇತರ ಅಪೇಕ್ಷಿತಂಗಳನ್ನೆಲ್ಲಾ ನೀನು ನೀಗಿಬಿಡಬಹುದು ; ಅದು ಯಾವುದೂ ನಮಗೆ ಬೇಡ. ಹೀಗೆ ಮಾಡಿದಲ್ಲಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಫಲವಾಗಿ ಮುಗಿಯುವುದರಲ್ಲಿ ಏನೂ ಸಂಶಯವಿಲ್ಲ.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಎಲೈ ಸರ್ವರಕ್ಷಕನಾದ ಶ್ರೀಕೃಷ್ಣನೇ, ಸತ್ವೋದ್ರೇಕ ಕಾಲವು ಪ್ರಾಪ್ತವಾಗಿ, ಜ್ಞಾನೋದಯವಾದಕೂಡಲೆ ನಿನ್ನ ವಿಶ್ಲೇಷವನ್ನು ಸಹಿಸಲಾರದೆ ನಿನ್ನನ್ನು ಸೇವಿಸಲು ನಾವು ಬಂದು ಸ್ಪೃಹಣೀಯವಾಗಿಯೂ ಸೌಗಂಧ್ಯಸೌಕುಮಾರ್ಯಲಾವಣ್ಯಗಳಿಂದ ಪರಮ ಭೋಗ್ಯವಾದ ನಿನ್ನ ತಿರುವಡಿಗಳನ್ನೇ ನಾವು ಮಂಗಳಾಶಾಸನಮಾಡಿಕೊಂಡಿರುವುದಕ್ಕೆ ಪ್ರತಿ ಪ್ರಯೋಜನವು ಏನೆಂದರೆ, ಅಜಿಕೆಮಾಡುವೆವು, ಅವಧರಿಸು—ಸ್ವರಕ್ಷ್ಯರಕ್ಷಣಕ್ಕೋಸ್ಕರ ಜ್ಞಾನಜನ್ಮವಿಶಿಷ್ಟನಾಗಿ ಅವತರಿಸಿದ ನೀನು ದಾಸಭೂತರಾದ ನಮ್ಮಿಂದ ಕೈಂಕರ್ಯವನ್ನು ಮಾಡಿಸದೆ ಇರಕೂಡದು ; ಈದಿವಸದಮಟ್ಟಿಗೆ ನಾವು ಬಂದುಕೇಳಿಕೊಂಡೆವೆಂದು ಭಾವಿಸಿ ನಾವು ಅಪೇಕ್ಷಿಸಿದ ಒಂದು ಪುರುಷಾರ್ಥವನ್ನು ಅನುಗ್ರಹಿಸಿಬಿಟ್ಟು, ನಮ್ಮನ್ನು ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸಿಬಿಡಬಹುದೆಂದು ನೀನು ಆಲೋಚಿಸಕೂಡದು ; ಯಾಕೆಂದರೆ ನಾವು ಅಂತಹ ಅಲ್ಪವಾದ ಅಭಿಸಂಧಿಯುಳ್ಳವರಾಗಿ ನಿನ್ನನ್ನು ಸಮೀಪಿಸಿದವರಲ್ಲ; ಸರ್ವದೇಶ ಸರ್ವಕಾಲ ಸರ್ವಾವಸ್ಥೆಗಳಲ್ಲಿಯೂ ನಿನ್ನೊಡನೆ ಏಕಧರ್ಮಿಗಳನ್ನುವಹಾಗೆ ನಾವು ಸಂಬಂಧಿಸಿರತಕ್ಕವರೇಸರಿ. ಹಾಗೆ ಸಂಬಂಧಿಸಿಕೊಂಡಿದ್ದು, ನಾವು ನಮ್ಮ ನಮ್ಮ ಅಭಿರುಚಿಗೆ ಮಾತ್ರ ಅನುಗುಣವಾಗದೆಯೇ, ಅಥವಾ ನೀನೂ ನಾವೂ ಕಲೆತು ಉಂಟಾಗುವ ಅಭಿರುಚಿಗೂ ಅನುಗುಣವಾಗದೆಯೇ, ನಿನ್ನ ಅಭಿರುಚಿಮಾತ್ರವನ್ನೇ ಅನುಸರಿಸಿದ್ದಾಗಿಯೇ ಅನನ್ಯಾರ್ಹಶೇಷಭೂತರಾದ ನಾವು ಕಾಲತತ್ವವಿರುವವರಿಗೂ ಮಂಗಳಾಶಾಸನವೆಂಬ ಕೈಂಕರ್ಯವೃತ್ತಿಯನ್ನು ಮಾಡತಕ್ಕವರೇಸರಿ. ನಾವು ರಾಜಸತಾಮಸವೃತ್ತಿಗಳಿಂದ ಅಭಿಹತರಾಗಿ ಮೇಲೆ ಹೇಳಿದ್ದನ್ನಲ್ಲದೆ ದೃಷ್ಟಫಲಂಗಳನ್ನು ಒಂದು ಕಾಲದಲ್ಲಿ ಅಪೇಕ್ಷಿಸಿದರೂ, ಹಿತಪರನಾದ ನೀನು ಅಂತಹ ಅಪೇಕ್ಷಿತಂಗಳನ್ನು ಲಾಲಿಸಲೂ ಬೇಡ, ಕೊಡಲೂ ಬೇಡ. ಹೀಗೆ ನೀನು ದಾಸಭೂತರಾದ ನಮ್ಮ ವಿಷಯದಲ್ಲಿ ದಯಾಪಾಲಿಸಿದಲ್ಲಿ, ಇದೇ ನಾವು ಉದ್ದೇಶಿಸಿದ ಅದ್ವಿತೀಯವಾದ ಭಗವತ್ಕೈಂಕರ್ಯರೂಪವ್ರತದಮುಖ್ಯಫಲವು.

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29. O Lord Srikrishna, the Saviour of all! On the appearance of *Satva* principle, we were favored with a spiritual insight, when, being unable to bear any longer our separation from Thee, we have proceeded at once to approach and worship Thee; and thus situated, we shall enumerate, with Thy permission, the main object of our devotional service accompained with the halleluiahs in Thy praise at Thy Golden Feet, so immensely enjoyable to Thy devotees for their special fragrance, peculiar attraction, their excellent delicacy, and special handsomeness: please condescend to hear. (1) Thou, Who incarnated on earth, with all Thy usual spirituail wisdom, to put down the wicked and protect the worthy, shouldst not remain quiet, without receiving from us, Thy devotees, our services, however menial, due to Thee; (2) Thou shouldst not think that we approached Thee just for to-day with a request, and that we could be disposed of finally, on complying with the same. We have not come near Thee with such paltry motives, but we are to be one with Thee, exercising the same kind of influence or vision in all places, at all times, and under all circumstances for ever and ever; and our devotional service in the form of singing halleluiahs in Thy praise should last for all eternity, its mode being determined not by our taste, nor by the conjoined taste brought about by Thee as well as by ourselves (when Thyself and ourselves manifest *as one whole*) but by Thy Absoute Will alone. If we should ever aspire for any transcient worldly gain, being misled by the vicious influence of such principles as *Rajas or Tamas*, Thou, as our only well-wisher, shouldst not give ear to such paltry requests, nor shouldst Thou deign to bless us with them. Then and then alone, all our attempts to hold an uninterrupted communion with Thee will be brought to a successful fruition.

ವಙ್ಗಕ್ಕಡಲ್ಕಡೈನ್ದಮಾದವನೈಕ್ಕೇಶವನೈ |
ತ್ತಿಙ್ಗಟ್ಟಿರುಮುಕತ್ತುಚ್ಚೇಯಿೞೈಯಾರ್ಶೆನ್ಱಿಱೈಞ್ಜಿ ||
ಯಙ್ಗಪ್ಪಱೈಕೊಣ್ಡವಾಱ್ಱೈಯಣಿಪುದುವೈ |
ಪ್ಪೈಙ್ಗಮಲತ್ತಣ್ಡೆರಿಯಲ್ಪಟ್ಟರ್ಪಿರಾನ್ಕೋದೈಶೊನ್ನ ||
ಶಙ್ಗತ್ತಮಿೞ್ಮಾಲೈಮುಪ್ಪದುಮ್ತಪ್ಪಾಮೇ |
ಯಿಙ್ಗಿಪ್ಪರಿಶುರೈಪ್ಪಾರೀರಿರಣ್ಡುಮಾಲ್ವರೈತ್ತೋಳ್ ||
ಶ್ಶೆಙ್ಗಣ್ತಿರುಮುಕತ್ತುಚ್ಚೆಲ್ವತ್ತಿರುಮಾಲಾಲ್ |
ಲೆಙ್ಗುನ್ತಿರುವರುಳ್ಪೆಱ್ಱಿನ್ಬುಱುವರೆಮ್ಬಾವಾಯ್ || ... |೩೦||

ಪ್ರತಿಪದಾರ್ಥ.

ವಙ್ಗಕ್ಕಡಲ್ಕಡೈನ್ದ—ಹಡಗುಗಳನ್ನುಳ್ಳ ಜಲಧಿಯನ್ನು ಕಡೆದು ಅಮೃತವನ್ನು ಕೊಟ್ಟ
ಮಾಧವನೈ ಕೇಶವನೈ—ಶ್ರಿಯಃಪತಿಯಾದ ಸರ್ವೇಶ್ವರನನ್ನು
ತಿಙ್ಗಳ್ತಿರುಮುಕತ್ತು—ಪೂರ್ಣಚಂದ್ರಮುಖಿಯರಾದ
ಶೇಯಿೞೈಯಾರ್—ದಿವ್ಯಾಭರಣಭೂಷಿತರಾದ ಗೋಪಿ[ಯರು
ಶೆನ್ಱಿಱೈಞ್ಜಿ—ಬಂದು ಸ್ತುತಿಸಿ
ಅಙ್ಗು ಅಪ್ಪಱೈ—ಆ ಗೋಕುಲಬೃಂದಾವನದಲ್ಲಿ ಪಟಹ ವ್ಯಾಜದಿಂದ ಕೈಂಕರ್ಯವೃತ್ತಿಯನ್ನು
ಕೊಂಡವಾಱ್ಱೈ—ಹೊಂದಿದ ಪ್ರಕಾರವನ್ನು
ಅಣಿಪುದುವೈ—ಸುಂದರವಾದ ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನ
ಪೈಙ್ಗಮಲತ್ತಣ್ಡೆರಿಯಲ್—ಪಚ್ಚೆಯದಾದ ಶೀತಳ ಜಪಸರದಿಂದ (ಅಲಂಕೃತರಾದ)
ಪಟ್ಟರ್ಪಿರಾನ್—ಕವಿಶ್ರೇಷ್ಠರಾದ ಪೆರಿಯಾೞ್ವಾರವರ (ಪುತ್ರಿಯಾದ)
ಕೋದೈಶೊನ್ನ—ಗೋದಾದೇವಿಯು ಅಪ್ಪಣೆಕೊಡಿಸಿದ
ಶಙ್ಗತ್ತಮಿೞ್ಮಾಲೈ—ಸಂಘದಪಂಡಿತರೊಕೂಡ ಮೆಚ್ಚುವಂತಹ ದ್ರಾವಿಡದಲ್ಲಿ ರಚಿಸಿದ ಮಾಲಾರೂಪವಾದ
ಮುಪ್ಪದುಂತಪ್ಪಾಮೇ—ಮುವ್ವತ್ತು ಪದ್ಯಗಳನ್ನೂ ತಪ್ಪದೆ
ಇಙ್ಗು ಇಪ್ಪರಿಶು—ಈ ಭೂಮಂಡಲದಲ್ಲಿ ಈ ಪ್ರಕಾರ
ಉರೈಪ್ಪಾರ್—ಅನುಸನ್ಧಾನಮಾಡುವವರು
ಈರಿರಣ್ಡುಮಾಲ್ವರೈ—ನಾಲ್ಕು ದೊಡ್ಡ ಪರ್ವತಗಳನ್ನು
ತೋಳ್—ಹೋಲುವ ಚತುರ್ಭುಜಗಳುಳ್ಳ
ಶೆಙ್ಗಣ್ ತಿರುಮುಕತ್ತು—ಕೆಂಪದರ್ದ ದಿವ್ಯನೇತ್ರಂಗಳನ್ನೂ ದಿವ್ಯಮುಖವನ್ನೂ ಉಳ್ಳ
ಶೆಲ್ವತ್ತಿರುಮಾಲಾಲ್—ಉಭಯ ವಿಭೂತ್ಯೈಶ್ವರ್ಯವುಳ್ಳಂಥಾ ನಾರಾಯಣನಿಂದ
ಎಙ್ಗುಂತಿರುವರುಳ್ಪೆಱ್ಱು—ಸರ್ವತ್ರ ಅಸದೃಶವಾದ ಕೃಪೆಯನ್ನು ಹೊಂದಿ
ಇನ್ಬುಱುವರ್—ಬ್ರಹ್ಮಾನಂದ ಯುಕ್ತರಾಗಿರುವರು
ಎಂಬಾವಾಯ್—ಸಾಕ್ಷಾಲ್ಲಕ್ಷ್ಮೀದೇವಿಯಹಾಗೆ

ತಾತ್ಪರ್ಯ.

ಹಡಗುಗಳಿಂದ ಕ್ಷೋಭಿಸುವ ವಿಸ್ತಾರವಾದ ಜಲಧಿಯನ್ನು ಮಥನಮಾಡಿ ತನ್ನ ಆಪ್ತವರ್ಗಂಗಳಾದ ದೇವತೆಗಳಿಗೆ ಅಮೃತವನ್ನಿತ್ತ ಶ್ರಿಯಃಪತಿಯಾದ ಸರ್ವೇಶ್ವರನನ್ನು ಪೂರ್ಣಚಂದ್ರಮುಖಿಯರಾಗಿಯೂ ದಿವ್ಯಾಭರಣಭೂಷಿತರಾಗಿಯೂ ಇದ್ದ ಗೋಪಿಯರು ಸಮೀಪಿಸಿ ಮಂಗಳಾಶಾಸನಮಾಡಿ ಆ ಗೋಕುಲಬೃಂದಾವನದಲ್ಲಿ ಪಟಹಪ್ರಾಪ್ತಿವ್ಯಾಜದಿಂದ ಕೈಂಕರ್ಯವೃತ್ತಿಯನ್ನು ಸ್ವೀಕರಿಸಿದರು. ಹಾಗೆ ನಡೆದ ಆ ಪ್ರಕಾರವನ್ನು ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನಲ್ಲಿ ವಿಜಯಮಾಡಿದ್ದಂಥಾ ಪಚ್ಚೆಯದಾದ ಶೀತಳ ಜಪಮಾಲಾಲಂಕೃತರಾದಂಥಾ ಕವಿಶ್ರೇಷ್ಠರಾದ ಪೆರಿಯಾೞ್ವಾರವರ ಪುತ್ರಿಯಾದ ಶ್ರೀಗೋದಾದೇವಿಯು "ತಿರುಪ್ಪಾವೈ" ಎಂಬ ದ್ರಾವಿಡ ಗ್ರನ್ಥದಮೂಲಕ ಅಪ್ಪಣೆಕೊಡಿಸಿರುವರು. ದಕ್ಷಿಣ ಮಧುರಾಪುರಿಯಲ್ಲಿದ್ದ ಸಂಘದ ವಿದ್ವಾಂಸರೂ ಮೆಚ್ಚುವಂಥಾ ದ್ರಾವಿಡ ಶೈಲಿಯಲ್ಲಿ ರಚಿಸಲ್ಪಟ್ಟ ಮಾಲಾರೂಪವಾದ ಈ ಗ್ರನ್ಥದ ಮುವ್ವತ್ತು ಪದ್ಯಂಗಳನ್ನು ತಪ್ಪದೆ ಈ ಭೂಮಂಡಲದಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದಪ್ರಕಾರ ಅನುಸನ್ಧಾನಮಾಡುವವರು ಪರ್ವತಚತುಷ್ಟಯವನ್ನು ಹೋಲುವ ಚತುರ್ಭುಜಗಳುಳ್ಳವನಾಗಿಯೂ ಕೆಂಪದರ್ದ ದಿವ್ಯನೇತ್ರಂಗಳಿಂದಲೂ ದಿವ್ಯಮುಖಾರವಿಂದದಿಂದಲೂ ಶೋಭಿಸುವಂಥಾವನಾಗಿಯೂ ಉಭಯವಿಭೂತ್ಯೈಶ್ವರ್ಯವುಳ್ಳಂಥವನಾಗಿಯೂ ಕಂಗೊಳಿಸುವ ಶ್ರೀಮನ್ನಾರಾಯಣನಿಂದ ಅಸದೃಶವಾದ ಕೃಪೆಯನ್ನು ಹೊಂದಿ ಸಾಕ್ಷಾಲ್ಲಕ್ಷ್ಮೀದೇವಿಯಹಾಗೆ ಬ್ರಹ್ಮಾನಂದಯುಕ್ತರಾಗಿರುವರು.

ಸ್ವಾಪದೇಶಾರ್ಥ—ರಹಸ್ಯಾರ್ಥ.

ಆಶ್ರಿತರಾದ ಚೇತನರು ಪರಿಗ್ರಹಿಸಿದ ಶರೀರಗಳೆಂಬ ನಾವೆಗಳಿಗೆ ಯಾವವಿಧವಾದ

ಭಂಗವೂ ಬಾರದಂತೆ, ಸಂಸಾರವೆಂಬ ಸಾಗರದಲ್ಲಿ ಸರ್ವಲೋಕಶರಣ್ಯನಾದ ಸರ್ವೇಶ್ವರನು ತನ್ನ ಸಂಕಲ್ಪವೆಂಬ ಮಂದರಪರ್ವತವನ್ನು ನಾಟಿ, ಕೃಪೆಯೆಂಬ ರಜ್ಜುವಿನಿಂದ ಅದನ್ನು ಸುತ್ತಿ, ಕಟಾಕ್ಷವೆಂಬ ಹಸ್ತಗಳಿಂದ ಕಡೆದು, ಸಾಕ್ಷಾತ್ ಶ್ರೀಲಕ್ಷ್ಮೀದೇವಿಗಿಂತಲೂ ಪ್ರೇಮಾಸ್ಪದವಾದ ಅಮೃತವೆಂಬ ಆತ್ಮನನ್ನು ಸ್ವರೂಪಸತ್ತಾವಿಶಿಷ್ಟವನ್ನಾಗಿಮಾಡಿ ತನ್ನ ಶೇಷಭೂತನನ್ನಾಗಿಮಾಡಿಕೊಂಡನು ; ಮತ್ತು ಇಂತಹ ಚೇತನರಿಗೆ ಅನುಭವವಿರೋಧಿಗಳಾದ ವಿಷಯವೆಂಬ ಭೋಕ್ತೃತ್ವಾದಿಗಳನ್ನು ನಿವಾರಣೆಮಾಡಿ ಅನುಗ್ರಹಿಸಿದನು. ಇಂತಹ ಮಹೋಪಕಾರಕನಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು ಆಹ್ಲಾದಕರವಾದ ದಿವ್ಯ ಮುಖಾರವಿಂದವುಳ್ಳವರಾಗಿಯೂ ತದೇಕವಿಷಯವಾದ ಜ್ಞಾನಭಕ್ತಿವೈರಾಗ್ಯಭೂಷಿತರಾಗಿಯೂ ಅನನ್ಯಾರ್ಹರಾದ ಭಾಗವತರು ತಮ್ಮ ಸ್ವಾಮಿಯು ಬಿಜಯಮಾಡಿರುವ ಸ್ಥಳಕ್ಕೇ ವಿಶ್ಲೇಷಾಸಹಿಷ್ಣುಗಳಾಗಿ ಸಮೀಪಿಸಿ ಅವನನ್ನು ಪೂಜಿಸಿ, ಪಟಹರೂಪವಾದ ಪಾರಿತೋಷಿಕವನ್ನು ಸಂಪಾದನಮಾಡುವುದಕ್ಕೋಸ್ಕರವೆಂಬ ವ್ಯಾಜವನ್ನು ಲೋಕದವರಿಗೆ ತೋರಿಸಿ, ವಸ್ತುತಃ ಭಗವತ್ಕೈಂಕರ್ಯವೃತ್ತಿಯನ್ನು ಪರಿಗ್ರಹಿಸಿದರು. ಈ ಕ್ರಮವನ್ನು ಪೆರಿಯಾಳ್ವಾರವರ (ವಿಷ್ಣುಚಿತ್ತ) ಪುತ್ರಿಯಾದ ಶ್ರೀಗೋದಾದೇವಿಯು ಲೋಕಹಿತಾರ್ಥವಾಗಿ ದ್ರಾವಿಡಭಾಷೆಯಲ್ಲಿ ಗ್ರಂಥರೂಪವಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿದ "ತಿರುಪ್ಪಾವೈ" ಎಂಬ ಶ್ಲಾಘ್ಯವಾದ ಈ ದಿವ್ಯ ಪ್ರಬಂಧವನ್ನು ಕ್ರಮವಾಗಿ ಅನುಸಂಧಾನಮಾಡುವವರು ಪರ್ವತಚತುಷ್ಟಯವನ್ನು ಹೋಲುವ ಪೀನಚತುರ್ಭುಜಗಳುಳ್ಳಂಥವನಾಗಿಯೂ ಕೆಂಪಡರ್ದ ದಿವ್ಯನೇತ್ರಾಲಂಕೃತಮುಖಮಂಡಲವುಳ್ಳಂಥವನಾಗಿಯೂ ಉಭಯವಿಭೂತಿಸಂಪನ್ನನಾಗಿಯೂ ಕಂಗೊಳಿಸುವ ಶ್ರಿಯಃಪತಿಯಿಂದ ಯಾವಾಗಲೂ ವಿಚ್ಛೇದಬಾರದಂತೆ ಕೃಪೆಯನ್ನು ಹೊಂದಿ ಬ್ರಹ್ಮಾನಂದನಿರ್ಭರರಾಗಿ ಸಾಕ್ಷಾಲ್ಲಕ್ಷ್ಮಿಯಂತೆ ಸುಖವಾಗಿ ಬಾಳುವರು.

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30. The Lord of the Universe and the Saviour of the whole world, has made an arrangement to churn the ocean of metempsychosis, on which floats a number of sea-worthy vessels supplied with all appertenances in the shape of human bodies with proper organs and senses, making His Absolute Will a churning-stick similar to the Mandara-mountain, tying it with the rope of His Benign Mercy, and churned it with His Hands in the form of His Divine Glances of Grace, and thereby obtained the ambrosia in the form of *purified human soul*, more beloved than even Lakshmi, His own Consort, and finally established His *proprietorship or sovereignty* over the souls, which fact had been ignored. Moreover, to see such souls follow a righteous course, He has kindly romoved all poisonous and therefore baneful obstacles in their way—such as the idea of selfishness in all enjoyments. Such a benevolent and all-loving Lord Srikrishna, His Votaries with cheerful and smiling faces approached, even to the very ploce where He was, unable to bear any longer their separation from Him, and endowed with true wisdom and loyalty and renunciation of all enjoyable acts other than the Almighty Himself, to adore Him, in the fulness of their heart, chanting halleluiahs in His praise; aad secured the boon of *eternal companionship with Him* in the due performance of their devotional service, although to the ordinary world it appeared that they approached the Almighty with a reqnest to favor them with a Muraja-instrument as a token of His Grace and Reward.

The incidents related above have been kindly made the *theme* of a Tamil Poem called *Tiruppávai,* containing thirty stanzas by Sri Góda Dévi (otherwise called Andâl), the foster-daughter of Saint Periyâlvâr, the Poet of Villiputtoor, for the benefit of mankind ; such of them as recite, in order, the stanzas in the prescribed from, *realising its deep and philosophical significance,* will be favored with eternal happiness and uninterrupted bliss at the hands of the Great Being Who commands the glory of both the worlds—celestial and terrestrial—and Who is adorned with four hands as majestic as four lofty mountains indicative of His ever-flowing bounty, and with a resplendent and smiling face and lovable lotus-like eyes.

* * Both the scholars (Reverend T. H. Growse M. A., and Reverend G. U. Pope, M. A., D. D.) of Oxford have asked me more than once why the educated Vaishnavas of Southern India do not publish what would give the world at large a correct idea of our Visishtâdvaita School of Thought, and raise the religion of the Vaishnavites in the estimation of European scholars whose views are now but one-sided, formed, as they are, through the spectacles given by the Advaitic writers of Upper India.

I am glad, therefore, that your effort will be the first suitable response to such challenge, and will interest all European and Indian scholars interested in such Oriental Literature and kindred lines of research. As you are aware, there are some admirable works of Râmânuja and Védantadésika, a translation of which, in part at least, will provide a powerful study and a proof of such authors' brain-power, and points of view practically unknown outside the Tamil Land. The effect of such English Translations of our South-Indian sacred works must be, from their freshness, wonderfully vital and enduring.

Wishing you every success in your bold venture,

I am, yours faithfully,

(Sd.) V. KRISHNAMACHARY.

No. 2. Mr. M. RANGACHARLU, Retired Delta Superintendent, Godavari District, writes :—

Tanuku,
Godavari District,
25*th Oct.* 1898.

My Dear Mr. *SRINIVASAIENGAR*,

This morning I, strangely enough, found your pamphlets and letter on my easy chair left by the postman ; your letter pleased me very much ; so did your interesting brochures. The reading of the title-page itself sent a thrill of joy through my body, and I was extremely happy to find that the inspired utterances of our Alvârs, whose exemplary lives and works are now a sealed-book to the outer world, are for the first time placed before the thinking-world. It has been my life-long wish to let modern educationists know what our Pûrvâchâryâs have to say concerning some of the most important problems of life and death. I am extremely happy to note that men of your education have taken to diffusing Visishtâdvaitic knowledge.

(*a*) In regard to the get-up of the books, I must tell you that the two brochures are well got-up.

(*b*) Regarding the quality of the subject matter, I do not think that I am competent to give an opinion; but as you expressed a wish that I should tell you what I thought of these brochures, I deem it my duty to write to you that the Introductions to Parts I and II are very well-written, and reflect great credit on you. The Introduction to Part II is particularly interesting, consisting, as it does, of extracts from different standard works which justify "Idolatry" as practised by our Rishi-forefathers and their Aryan disciples. The line of distinction you draw between *Murta* (మూర్త) and *Amûrta* (అమూర్త) forms of Deity is very clear, and is a sufficient answer to those who hold that *Sagunôpâsana* (సగుణోపాసన) is not countenanced by the Vêdanta. Visishtâdvaitism is the Yoga of *Love*, and those who are not blessed with devotional instincts cannot perceive its sublimity:—so said Sri Râmanujâchârya before he entered on a criticism of Sri Sankarâcharya's Monistic views (*Vide* Sri Bhâshya: జిజ్ఞాసాధికరణం). In my opinion, in a treatise of this kind more light will have to be thrown on the "Chapter on Vishnu's weapons and ornaments (అస్త్రభూషణాధ్యాయము) of Sri Vishnu-purana, and I trust you will look to this in your future series.

The statement you make that "*Archa-forms* present, in a small compass, the whole vista of universal creation" is truly a noble idea, evolved out of the brains of Parâsara long ago ....
I hope you will be writing to me often.

I remain, Dear Sir,

Yours sincerely,

(Sd) M. Rangacharlu.

No. 3. Mr. C. BHASHYAM AIYANGAR, B. A., **Secretary, Srikanchi Kalavati Library, Conjeeveram,** WRITES:—

My dear Sir,

Your Anglo-Vernacular edition of the Great Tamil Alvârs is an undertaking worthy of national support. In each page of the Tamil Prabandha Literature, we find thoughts so pure, so high, so valuable for all purposes of life and after-life, that a lifetime devoted to bring it home to the Tamil-knowing public and the world at large, is time most wisely spent. The task, however, is a stupendous one. If the world can appreciate, enjoy, and realize

the whole of the ennobling spirit pervading the whole of the *Tiruvöymoli* (திருவாய்மொழி)as Tamil scholars can do, who will wish to read any other book than the great *Tiruvöymoli* thereafter ?

Your zeal, your earnestness, and your capacity equal to this great task, make me pray to the Great Giver of all that He will bless you with long life to fully achieve this great object of your life. * * *

It only remains to entreat you to kindly forgive me for the long time I took to send you this short note ; kindly do not think ill of me for the delay.

Be writing to me occasionally.

Yours faithfully,
(Sd.) C. Bhashyam.

CHITTOOR,
3rd Nov., 1898.

No. 4. MR. C. MUTTUKUMARASAMY MUDALIYAR, B.A., **Zemindar, Chingleput,** WRITES :—

CHUNAMPET,
23-1-1899.

SIR,

Your letter of the 16th December with Parts I & II of **'Nityanusanhanam'** to hand.

Your attempt by means of Anglo-Tamil editions to bring home to the Tamil-knowing public and the world at large the Visishtâdvaita philosophy contained in the inspired utterances of our Alvârs. is truly patriotic. The exemplary lives and works of these venerable divines (Alvars) are a sealed-book to the outer-world, and your noble endeavour for the first time to place before the thinking world those thoughts so pure, so high, and so valuable as are found in every page of the Prabandha Literature are worthy of national support. Your justification by extracts from different standard works of the so-called 'idolatry' is truly interesting, and I think it will be a sufficient answer to these scurrilous Christian Missionaries who indulge in the whole-sale denouncement of our ancient religion and philosophy. That the 'Archa-forms' (the so-called idolatry) present, in a small compass, the whole vista of universal creation' is too true; and only those who have any devotional instincts in them can perceive its sublimity. While, therefore, congratulating you on the stupendous work you have undertaken to do, and wishing you every success in the attempt, I think you will not consider uncalled for a few remarks from me towards the improvement of the work. They are these :—

(1.) The word-for-word meanings given for the stanzas, should be in prose order to make all clearly understand the text; no doubt a clear paraphrase is given under each stanza, but my suggestion will help to understand the paraphrase better?

(2). There is philosophy in every stanza of the literature under review. That must be explained in simple style. It is only then these sages (Alvârs) will be understood in their true light and even appreciated by Advaitic teachers—such as Swâmi Vivékânanda &c., and by Western *savants*.
* * * The above are my suggestions, and these I give in view to improve the work, and so I hope you will accept them in that spirit in which they are offered, and excuse liberty.

Wishing you success in your undertaking,

I remain,
Sir,
Yours faithfully,

(Sd.) C. MUTTUKUMARASWAMY

No. 5. Mr. T. R. VENKATASWAMI NAYUDU, B. A., Assistant to the Inspector-General of Education, Mysore *State*, writes:—

Mysore,
1*st May* 1899.

My Dear Sir,

Accept my best thanks for the numbers of the "Nityânusandhânam Series" that you have kindly presented to me. I need hardly say that every one interested in Vaishnava religious literature is sure to rejoice at your endeavours, not only to bring out a well-got-up edition, but also to introduce such works to all those English-knowing people who cannot easily study purely Vernacular editions. Your undertaking is by no means an easy one; and I am therefore happy to congratulate you upon the numbers already issued. The paraphrase and translation are well done, and misprints are rare; and if the other numbers of the "Series" attain the same degree of excellence, I have no doubt that your books will soon become popular.

I remain,
Dear Sir,
Yours sincerely,

(Sd.) T. R. VENKATASWAMY NAYUDU.

Sriman A. GOVINDACHARLU, Translator of "Bhagavadgita" with SRI RAMANUJABHASHYA, writes:—

Mysore, Vedagriham,
25th May 1899.

My Dear Sir and old School-mate,

That you are doing the most commendable work of bringing home to our countrymen the forgotten treasures of our Dravida Saints' Inspired sayings (viz the "Nityânusandhânam" Series) is a double satisfaction to me, and I have, more than all, reason to doubly congratulate you. Any opinion from any of us is mere mockery before the glory of the Alvârs' work. That itself is a sufficient strength to recommend your work to all.

Your work is moreover opportune, inasmuch as on one side "Advaita" is being preached throughout the world by an organized movement, and on another, Saiva Visishtadvaita is being proclaimed to the prejudice of Vaishnavism and Vedantic Visishtâdvaita.

Apart from these, the main interest of your Translations consists in infusing spirituality among the English-learned who have neglected their own home-language and literature and among ladies and youngsters at home, to whom the easy translations bring the otherwise difficult studies within the reach of their comprehension.

The get-up of the books is all that is desirable. Let me wish you long life and all other things necessary to enable you to cheerfully get through the whole plan of work you have delineated for yourself, and deserve the gratitude of your countrymen and service to the Alvârs and their God.

Yours cordially,
(Sd.) A. GOVINDACHARYA.

THE NITYÂNUSANDHÂNAM SERIES.

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No.	Title		R.	A.
1.	Tiruppallându (తిరుప్పల్లాణ్డు)	...	0	3
2.	Do. with English translation	...	0	4
3.	Tiruppalliyeluchchi (తిరుప్పళ్ళియెఴుచ్చి)	...	0	3
4.	Do. with English translation	...	0	4
5.	Tiruppâvai, with Swâpadesârtham (తిరుప్పావై)	...	1	0
6.	Do. with English translation	...	1	8
7.	Amalanâdipiran (అమలనాదిపిరాన్)	...	0	2
8.	Do. with English translation	...	0	3
9.	Kanninun Siruttâmbu (కణ్ణినుణ్ శిరుత్తాంబు)	...	0	2
10.	Do. with English translation	...	0	3
11.	Adhikâra Sangraham (అధికారసఙ్గ్రహమ్)	...	1	0
12.	Do. with English translation	...	1	8
13.	Kôil Tiruvoymoli (కోయిల్ తిరువాయ్మొఴి)	...	1	8
14.	Do. with English translation	...	2	4
15.	Râmânuja Nûttandâdi (రామానుజనూత్తన్దాది)	...	1	8
16.	Do. with English translation	...	2	0
17.	Adaikkalappattu (అడైక్కలప్పత్తు)	...	0	3
18.	Do. with English translation	...	0	4
19.	Prabandhasâram (ప్రబన్ధసారమ్)	...	0	7
20.	Do. with English translation	...	0	10
21.	Pillai Andâdi (పిళ్ళైయన్దాది)	...	0	6
22.	Do. with English translation	...	0	10
23.	Upadésarattinamâlai (ఉపదేశరత్నమాలై)	...	0	12
24.	Do. with English translation	...	1	0
25.	Tiruvoymoli Nûttandâdi (తిరువాయ్మొఴినూత్తన్దాది)	...	1	0
26.	Do. with English translation	...	1	6
27.	Tirumâlai (తిరుమాలై)	...	0	10
28.	Do. with English translation	...	1	0
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